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STUDIES IN PSYCHO-EXPEDITION

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Fundamentals of the Psychological Science of Man and a Theory of Nervousness

By

F. SCHNEERSOHN, M. D.

Translated from the German by Herman Frank

With Forewords by

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FOREWORD

by

PROFESSOR JOHN DEWEY

As far as Professor Schneersohn uses material derived from psychiatric sources, I have to confess that I am not an expert in the field and cannot pass judgment. But this remark applies to his illustrative evidence rather than to his principles. The latter appeal to me as highly suggestive and of great interpretive value in dealing with any human being. Similarly, while the illustrative material seems to me to be in the key of European rather than of American life, it is quite easy to transpose it into the key of our own civilization.

Professor Schneersohn's work belongs to that rapidly growing movement that endeavors to effect an integration of the isolated details with which science has hitherto presented us. In psychology the older ideas of mental unity, of the soul and personality, were accompanied by so many survivals of primitive notions that they had to be surrendered. Thus the mental sciences were left for a time without any unifying centre. Professor Schneersohn restores to us a unifying principle, but he does it in a way that involves no recurrence to discarded superstitions; the unity which he offers us, that which used to be called soul or spirit, is framed in terms of scientific material.

His method is in harmony with his interest in discovering a principle of integrity in our mental life—an interest that corresponds to the great need of present civilization. But in order that we may not have at the close merely disconnected fragments, we must have also a vision

of the living human being in his individual totality. We owe a debt to Professor Schneersohn because he has not been afraid to insist upon this necessity, and to introduce what he well calls the artistic method of viewing and reconstructing mental life.

Since mental and moral disorder is due to splitting up the whole personality, and to exaggerating some of the split-off fragments, suppressing or minimizing other parts, the recognition by science of the integral and total constitution of personality is of great educational and social value. Unless we recognize it in theory, we shall not strive to realize it in practice.

JOHN DEWEY.

Columbia University,
New York City.

FOREWORD

by

ADOLF MEYER, M.D.

IN these days of ever-growing interest in the human and psychological aspects of disease, a number of more or less exclusive formulations have arisen. Among the presentations the one given by Professor Schneersohn deserves the attention of the physician particularly because of the happy concept that the psychoneuroses deserve also to be viewed as a kind of scurvy, that is, a deficiency in the life interests and in the utilization of the ever available resources. We have here an emphasis likely to suggest not an inferiority with its false compensations, but rather that of failure to use important opportunities.

It also cannot help but be stimulating to have the facts of the instinctive emotional life brought before us from the angle which the author speaks of as the *spherical* (intuitive and emotional) functions and needs of concrete psychic life. While the work offered does not furnish any panaceas, both the presentation and the content enlarge the horizon of the worker and bring concreteness and plastic optimism where there is unfortunately an undue amount of hypothetical and dogmatic rigidity in the air in many other quarters. The connection with W. Bekhterev and Pavlow and the interesting post-war experience in Russia have put the author of the work in possession of material and viewpoints definitely helpful and suggestive and refreshing after the monotony of so many other formulations. The perhaps somewhat emotional tone of the book should give one an insight into a mode of working with artistic-intuitive principles, but

in the main as a definitely creative emotionalism. As a counterpart to the too strongly mechanistic conception of so much of present-day phychopathology the present book will serve a good purpose with many readers. What is needed in the handling of human problems is a sense of realities and actualities, and less of one-sided preoccupations, a more melioristic conception of opportunity.

The book is an initiation and fundamental presentation of principles which the author intends to amplify and develop in monographic presentations. If not taken as another panacea, but rather as an excursion with another explorer, as an enthusiastic broadening of the cut and dried views of man in the intuitive-artistic aspects of life, many a reader should be able to add to his vision and horizon and resourcefulness in helping the many varieties of patients who are apt to be as blind to their opportunities as many a one-sided theorist and practitioner. If not taken as another promise of exclusive salvation, but as the contribution of a contributor trained in the modern Russian school and in his own fields of work in the Ukraine and in Berlin without have become a mere mechanist, the book should serve as a helpful supplement to the current psychotherapeutic orientations.

ADOLF MEYER.

The Johns Hopkins Hospital,
Baltimore, Md.

PREFACE

THE problem of man's psychical world is not only of a general spiritual significance, but is actually a vital interest to civilized humanity. At all times Art and Religion, each in its own ways, have searched for and found secret paths to the life of the soul. Just as scientists have disclosed structures of marvelous intricacy in the smallest blade of grass, even so prophets and artists, in their different ways, have perceived and laid open the rich world of human personality. Little wonder, therefore, that from time out of memory Art and Religion have been the concern not only of small esoteric circles, but their revelations have brought light to the broadest masses of humanity and have more or less permeated their everyday life.

Science alone, however, has in this respect lagged behind as a poor third. Psychology, the only science that concerns itself with the workings of the human soul, has remained, for all its great accomplishments, abstract and alient to life. It has laid emphasis upon only a few single aspects of the total personality. Already in the past century that penetrating German philosopher, Wilhelm Dilthey, demanded a realistically genuine psychology which "should entrap in the meshwork of its observation just those aspects of life which poets and novelists dwell on to an immeasurably greater extent than psychologists have ever done."

Now, since Dilthey, the conditions on the whole have not changed. Psychoanalysis was the first and really promsing grasp of man in his psychical concreteness and integrity. But, unfortunately, this school also found itself very soon in a channel of abstract generalizations. It has focused attention upon but a few isolated psychical provinces from which it has sought, in a purely dogmatical way, to deduce the *whole* of man's psychical multiformity.

The Science of Man, as is shown in this book, ventures to perceive and to study man as an entity, that is to say, in all his infinite multiformity. It represents an earnest and concrete endeavor to discern and to master the boundless worlds hidden within the life of the soul.

In this work I shall discuss the fundamentals of the psychological Science of Man in their intimate relationship to the theory of nervousness. Above all, I shall describe the methods, the development, and the results of the investigations which my co-workers and myself have pursued continuously for the past few years. This volume is the first of a series of works which we hope to publish in the near future.

I find it a pleasant duty to express my appreciation and thanks to all my co-workers and particularly to my colleague, Dr. W. Lazarsohn, for their assistance in the work. I owe also a debt of gratitude to Dr. O. Lipmann and Dr. Paul Plaut of the Institute of Applied Psychology Berlin, for their obliging support. I am grateful to my colleague, Isidore Held, M. D., of New York, for his unfailing interest in behalf of the publication of the present

book. Thanks are due to Dr. Herman Frank, who provided the English translation and helped me in more ways than one.

In conclusion, I take the liberty of drawing the following simple analogy. However impoverished a country is, there will always be a possibility of reconstruction, provided, on the one hand, its soil contains natural treasures and, on the other, ways and means are devisable to unearth these resources. In our "nervous age" it is more important than ever before to approach and plumb the potentially infinite depths of the human personality. The more man finds the proper road to his own self, the road to the hidden treasures of his soul, the easier it will be for him not only to emerge from the primitive state of nervous deterioration, but also to climb higher and higher through his creative efforts. Every serious attempt in this direction opens up new vistas for psychical mass-hygiene as well as for the cultivation of the soul in general.

The modern physical culture movement leads up in a natural way to psychical culture, and only a union of both can embrace the psycho-physical totality of the human personality. True *physical* culture is organically bound up with true *psychical* culture just as *body* and *soul* are from the beginning of the world inseparably wedded, thus forming a single entity endowed with creative energy.

F. S.

New York,
April, 1929.

STUDIES IN
PSYCHO-EXPEDITION

Fundamentals of the Psychological Science of Man and a Theory of Nervousness

CHAPTER I

THE ROAD TO THE SCIENCE OF MAN

(From Psycho-analysis to Psycho-expedition)

THE exceedingly complicated conditions of the world to-day urge upon civilized humanity pressing problems of the Culture of Man. What is meant by this is a deliberate effort, in a methodical and dispassionate way, to investigate the physical and psychical characteristics and laws of human nature and to apply them, in a constructive and purposive manner, to the ways and works of life. Side by side with the modern movement for physical culture, or body-training, a serious movement for psychical culture, or soul-training, is slowly coming into being. The former's aim is to combat, by a carefully devised revitalization of the body (hygienic gymnastics), physical degeneration and to pave the way for a further development and for the most perfect training of the physical personality. By contrast, the aim of psychical culture is to fight, by means of a systematic strengthening of the soul, that is to say, of a methodical cultivation of man's psychical faculties (psychotherapy), against psychical degeneration, and also to render possible the free development and refinement of the psychical personality.

In practically every civilized country a variety of schools for physical training (athletics, sports, gymnastics) can be found. Likewise, in recent times, there have arisen various fields of psycho-therapeutic work, *i.e.,* of a curative, or steadying, action upon the life of the soul. Hypnotism, psychoanalysis, Dubois' persuasion method, auto-suggestion of Coué, they all seek, each in its own way, to grasp and to master the forces of the soul. Thus they are at pains to find for man a road to "self-mastery." But all these theories are conspicuous by their remarkable one-sidedness which, thus, is a peculiar trait of the first stages of the still young movement of psychical culture. Each of these several schools establishes one single aspect of the psychical life. In contradistinction, a true psychical culture has to embrace the total psychical nature of man in all its multiformity. But this is possible only when one has grasped the characteristics and laws of the multiform soul-life. To put the matter in another way, psychical culture must be based upon a positive science of the psychically normal and abnormal individuals or, to use a specific term, upon the empirico-psychological Science of Man. This science has as its objective to grasp and explore man as a totality and in all his multiform concreteness.

Now, in biology the study of the morbid has always played a predominant part, for in pathological phenomena nature itself presents life under strange and abnormal conditions. It discloses thereby new avenues of approach for the investigation of life. Similarly psychiatric re-

search, which in various ways widens our outlook and deepens our insight into the human psyche, has played a considerable part in psychology. Of still greater importance is the so-called problem of nervousness, neurosis being not yet a disease, but actually standing on the border-line between disease and health.

In contrast to mental disorder, neurosis is not only a vitally important but also a baffling phenomenon, one which shakes our general conception of man. The truly deranged are subsumed under the general class of the sick, toward whom both the medical profession and the laity take a definite and assured attitude. The "healthy," the "sick" and the "dead" have all through the ages been well-defined categories. Both for classification for everyday purposes and by routine thinking, these categories invariably call forth more or less definite concepts and relationships of a logical or psychological order. But neurotic individuals, on the other hand, are neither sick nor healthy. They deviate too far from the category of the normal to warrant their subsuming under the class of the healthy, yet withal their condition does not go far enough to land them in the class of the sick. For this reason, then, our conceptions of, and our attitude to, these individuals remain devoid of certitude. This uncertainty is all the more emphasized by the social and cultural effects produced by the phenomenon of neurosis. In our days, namely, neurosis is so wide-spread and takes such vague shapes that many consider it a universal phenomenon of our era, a concomitant of the strenuous urban

civilization; so much so that the phrase of the "nervous age" has been coined. Nay more, some people regard nervousness a characteristic feature of modern creative culture, this trait being particularly accentuated through the various exotic convulsions of modern art. All this in essence means that neurosis is but a natural manifestation and reaction of our vastly complex soul-life, of tremendous tension and froth created by cultural life which as it were produces in the soul of man tossing and roaring waves.

Thus, the nervous person, vague and complex, eluding the familiar categories of classification, confronts the investigator as an uncanny phenomenon. He compels the student of man to avoid the use of all rigid categories and to penetrate to the concrete multiformity of human personality. Thus the problem of nervousness is beginning more and ever more to burst the shackles of trite conceptions of theory and to open far-reaching prospects for the study of man.

Pondering in a truly impartial way the historical development of the human spirit, one is bound to discover the following striking fact. In the diverse fields of the religious and artistic life, the nervous person, the restless, unbalanced, and soul-shattered man, has very often been the inspiring pioneer of unprecedented developments. Taking the term "nervous" in the broadest sense of the word, one may say that artists usually attempt to portray man as they find him in moments of nervous tension. Then, as a result of the travail of soul, of an inner dra-

matic conflict, of a grave strife of passions, the normally dull balance of the soul's usual state is upset. In the innermost recesses of such individual's souls, and through them to all the world, tragic abysses of the human spirit are revealed. The artist himself, as well as the religious prophet, seems to lose in his creative moments the normal, blunt, psychical equipoise, and while in the throes of creation, transcends the bounds of the circle of normal consciousness and enters a world revealed to him in an intimate and creative way. But, moreover, neurosis even in the narrow clinical sense of the word plays a significant part in art. No wonder, then, that in the preface to his "Brothers Karamazov," Dostoevski openly confesses to his having deliberately chosen as the hero of the novel a crank, an odd, eccentric person, for only one such carries in his bosom, as it were, "the heart of the universe." Religion, in its own way, has at all times assigned a high worth to the inner anguish and fears of the "broken and shattered heart," as can be evidenced, for instance, in the Chasidic notion of "brokenness."

Now, it is precisely this kind of restlessness and of upset balance which drives the neurotic person out of his usual routine of life, goads him to adventure, and makes him susceptible to the new, the extraordinary, and the hidden. These very Brothers Karamazov, these degenerates, overwhelmingly burdened with hereditary psychopathic influences, and all the more soul-shattered by their exceptionally defective nurture, are capable of breaking, in fits of continuous psychical convulsions, the surface of

the usual, routine, and normal consciousness. Thereby they are revealing in them, and to those around them, the unplumbed abysses of the human soul.

Science, too, was deeply impressed by the phenomenon of neurosis, though this fact achieved a well-deserved prominence in the last few decades only. The problem of the neurotic and hysterical individual gave birth to a certain unrest and to a thoughtful hesitation as regards the hitherto accepted ideas about normal and neurotic persons. Experimental psychology and clinical psychiatry, however great their contributions to science, have in the course of their development become positively alien to real life. While describing characteristics and symptoms and engaged in atomistic analysis and synthesis of the "molecules of the soul," these sciences have dogmatically given up the direct and realistic approach to the concrete and manifold soul-life of man. Experimental psychology takes pains accurately to delineate the elementary mental reactions produced in the laboratory, just as psychiatry has undertaken to describe the symptoms established in the clinics as the cumulative effect of repeated experience. But the ordinary and complex reactions of a man in the day-to-day life, the infinitely multiform reality of concrete experience, the large inward world of fateful passions, and of the intimate depths of personality, have until now remained the domain of the artistic rather than of the scientific intuition.

Already in 1865, Dilthey demanded a realistic psychology which "should entrap in the meshwork of its

observation just those aspects of life which poets and novelists dwell on to an immeasurably greater extent than phychologists have ever done." According to Dilthey, many currents in psychology have displayed a certain inclination toward a realistic approach to life, but as the actual outcome of this method very little in the nature of definitive conclusions has been achieved. Also in this respect, the first stimulus has come from the problem of the neurotic and hysterical person. For this problem has been raised by the free investigation of psychoanalysis which has struck out new paths for research. Truly, psychoanalysis was the first to dare the initial hopeful step toward a direct study of this or that individual, disregarding all rubrics and dogmas. More than this, psychoanalysis was the pioneer in the field of direct observation of such human facts as passions, volitional trends, emotive longings, and dreams. It is the enduring merit of psychoanalysis to have made just this direct assault upon the problem of man's actual soul-life. In keeping with this doctrine, man ought not to be classified according to his outward symptoms, but, on the contrary, those symptoms are to be studied in the light of a free investigation of the concrete soul-life implied in the case. Still, the honeymoon of the free investigation did not last long. Soon thereafter, psychoanalysis began to cling to a few single facts picked out from the large accumulated evidence of the multiform soul-life. These choice facts were made the basis of generalized abstractions. Instead of continuing its originally free investigation, psychoanalysis

entered on the dangerous path of "interpretation" with the view of explaining the entire life of the soul in terms of single facts magnified to the dimensions of a general theory. In this way the current narrow dogmas of psychoanalysis have sprung up, to wit: the "sexual suppression" of Freud and the "inferiority feeling" of Adler. The further the all-explanatory psychoanalytic dogma has been evolved and solidified, the more has it deviated from the concrete human life, and the less has it proved capable of grasping man in general and nervous man in particular. Just as when flowing water is seized by the hand, the tighter the fist becomes, the less water it will contain. [1]

This dogmatic deviation from the actual soul-life, that is, this dogmatic congelation of psychoanalysis, which at first set out with a ringing challenge to dogma, has one important lesson to teach. It illustrates the fact that, unfortunately, the study of man is subject to a seemingly unescapable and fateful disposition on the part of the investigator. This disposition, which apparently it is very difficult to suppress, is the natural inclination to see but one aspect of the multiform soul-life, and to simplify its complexity by means of a one-sided theory. The blind obstinacy with which this tendency toward simplification is pursued (in psychoanalysis it reaches the degree indeed of fanaticism) marks it to be a case of deep-seated impulsive inclination. This flaw invariably brings the study

[1] Cf. E. Michaelis, *Die Menshheitsproblematik der Freudschen Psychoanalyse,* Leipzig, J. A. Barth, 1925.

of man to a dead point of theoretical dogmatism. A genuinely scientific study of man will become possible only when it makes a conscious attempt to inquire into the nature of this propensity itself, and to find a way to keep it in check. Thus we are brought to a comparative examination, hereafter discussed, of the scientific and the artistic, *i. e.* of the applied and the free [2] concpt of man.

When, for example, people stand in long lines in front of a box office and are to approach the ticket-window in orderly sequence, made possible through the distribution of numbered slips among the crowd, the ticket-seller first of all must classify these people according to the numbers they hold. [3] No matter how intelligent the ticket-seller is in other respects, he must, while performing his special function, regard people as so many numbers. The man holding No. 4, for instance, whether he is a highly original or commonplace person, is, in the

[2] In modern psychology, especially of recent years, there is discernible a process of ferment leading to the formation of various new points of view, *e. g.*, the "understanding" psychology, the "configurative" psychology, phenomenology, etc. In spite of many great merits of these new currents one finds little progress indeed on the road to man's personality, to the concrete life of the soul. Ever more and more subtle attempts at swimming are being undertaken, but, as in previous times, there has been made very short distance away from the theoretical shores of the boundlessly vast and deep soul-ocean of the human personality.

[3] This illustration, which we have in more detail dwelt on in another work *The Psychology of the Intimate Child Life* and which is made in an altogether different way the subject for speculation by Bergson, will find in what follows a concrete application in a manner that is essential for our investigation.

ticket-seller's eyes, just a Number 4. By his special function, in other words, the ticket-seller is at the time compelled to focus his attention upon the classification of individuals upon the numbers they hold. Why? For the practical circumstances of the case give great significance just to this practical method of classification. In the same way, all of us are compelled in our everyday combat of life to view people from a single realistically-practical standpoint, seeing but this or that part of the manifold human personality, according to the circumstances of the specific situation. The practical interests govern and direct our attention so as to make us perceive in the man whom we examine only that aspect which is of immediately-practical importance for the achievement of our ends. In the class struggle, therefore, people, for very practical grounds, must be divided into Bourgeois and Proletarians, just as in the nationalist's mind people are pigeonholed into "fellow-countrymen" and "foreigners." But man's boundless multiformity, rooted in his very nature, is likely to evoke in him, besides the realistically-practical interests, a variety of other interests as well. They are, however, subordinated to, and waved aside by, the preponderantly practical aim of the given situation. A professional grave digger, in the performance of his work, does not realize the horror and tragedy of death. These notions are driven out of his mind by his vocational outlook of an extremely realistic nature, *viz.,* from the viewpoint of the income derived from his occupation.

Thus, there becomes embedded in us, as a result of

the continuous rounds of life, the inclination to rubricate men by criteria determined by our practical consideration born of the circumstances of the specific situation. Each epoch, each group is distinguished by its own peculiar cultural or social interests, and also possesses its own rubber-stamp, its own hard and fast standard upon which to classify men. Thus fanatically pious circles divide people into the godly and the libertines (the main lines of division), much as a frivolous girl divides the men folks of her acquaintance into the "interesting" and the "uninteresting." You must imagine, esteemed reader, to what extremes this inclination, forced upon us by life itself, toward classification by simple tags goes. I will, for example, name to you a few tags descriptive of a man who is otherwise totally unknown to you, and you will easily find yourself familiar with this imaginary human being. Suppose I tell you that he is a middle-aged small-town doctor, having a family, with a quite lucrative practice and in possession of a small fortune, that, further, he is a good man and of democratic convictions. I should certainly be able to give you some more tags about this practitioner, and you would surely think that you were distinctively familiar with him. According to the circumstances of the situation, one avails himself, while judging an individual, now of a greater now of a smaller number of these rubber-stamps. During a revolution, for instance, one is compelled, on account of the civil war raging around him, to use plain, unambiguous classification tags. A case in point is the reign of terror during

the French Revolution, when the "enemies of the people," particularly the "aristocrats" were ruthlessly persecuted. Therefore, the mere stamp "aristocrat" sufficed to put to death that great chemist, Lavoisier. For, in the rush and heat of the conflict, those at the helm of power had no opportunity to recognize and evaluate the second unequivocal characteristic trait of this "aristocrat," *viz.* the fact that he was at one and the same time a man of noble birth and a chemist of genius. Tolstoy,to give another example, describes the tense psychological conflict between the captured Piérre and the French general in Moscow. At first, the general merely sees before him a man No. 4, a prisoner of war suspected of espionage; and in the press and stress of war such a label is a good and sufficient reason to make a man die in his shoes. But presently the eyes of the prisoner and of the general meet. Of a sudden the general perceives, and is deeply struck by, the multiform human personality which lies outside the sphere marked by the tag "spy." This saved Piérre's life. Tolstoy depicts, in a masterly objective manner, the inner transition from the practical, and therefore narrow, reasoning about an individual to the free and intimate insight into the man with whom one is confronted.

As against the realistic-practical approach, the artistic approach to life lacks the tendency toward rigid classification. Aristic intuition, then, grasps man in his totality and infinite multiformity. Without entering into a deeper analysis of the difference between the practical and the free imagination, we merely wish to emphasize the follow-

ing too well-known fact. The artist's free imagination lifts the fog created by the hazy, one-sided classification, based on realistically-practical reasons, and pierces to the infinite depths of the multiform human personality. Often, therefore, while looking at an artistic portrait of a person with whom we have long been familiar, we are, nevertheless, under the impression of seeing the person, as it were, for the fisrt time. Why is this? Because the picture brings home to us the concrete multiformity of the live individual which hitherto we have not recognized, still more—we have scarcely been aware of it at all. Andreyeff begins his drama "The Life of Man" thus: "Silence! Man is born." But this intuition is not a faculty possessed by artists only. *In every man's soul there can flare up, in a moment of intimate feeling, a truly free imagination capable of perceiving a man's personality in all its multiformity.* The experience of the above mentioned French general in Tolstoy's novel is a telling illustration of this rule. Suppose, again, a man burning with passionate love, and you can visualize that he directly feels the personality of his beloved, and feels her one total, a concrete and vastly multiform human being, However, strangers are, more likely than not, amazed at the ecstatic delight of the chivalrous lover. They ask: What does he see in her? These strangers' inveterate inclination toward rigid classification is an obstacle on the road to the depths of the soul which are revealed through the experiencing of the rapture of the intimate love as well as through artistic intuition.

According to the particular faction, psychology is prone to grasp man from this or that angle, thus having a vision only of a single aspect of him. It does not grasp man as a whole, as he really is, but grasps a man No. 4, an individual who bears the class mark of a single characteristic. Accordingly, therefore, natural science, which during the past century governed psychology and psychiatry, considered man a mere object of natural-scientific observation. It should be particularly noted with what rigorous exactitude there have been discovered by psychologists of this school the artificially stimulated reactions of man effected in the laboratories. And, on the other hand, what scant consideration has been given to man's actual experiences in the flux of his daily life, as *e.g.*, the influence of the pangs of love upon the intricacies of the psyche, and so on and so forth. Each of the several schools of psychology that confines itself to a special tendency and ignores the organic multiformity of man's soul is bound to become color-blind in regard to concrete life and to be guided by a single criterion upon which to make classification. It is, for example, an indisputable fact that, just through the study of the neurotic and the hysterical person, psychoanalysis was the pioneer in the discovery and free description of the intimate life of man's soul. But no sooner was this originally free research started than this school, too, began to form fixed categories. The first few discovered facts of the soul-life, such as the sexual phenomena of the psychical life and the inferiority feeling, at once gave rise to new tissues of ab-

stractions, to myopic theories and to doctrinaire factions. Thus, the psychoanalyst was compelled to turn aside from the concrete soul-life and, through casuistic interpretations, bring to the fore but a few sides of the infinitely multiform human personality. In this way there soon was constructed a psychoanalytic man No. 4, *viz.,* the erotic man of Freud and the will-to-power man of Adler. Just as a man, while digging a well, is often at the very moment when he is about to reach the source of the waters buried under the toppling layers of sand he has dug out, so psychoanalysis has been covered up and choked by the first layers which it has freely lifted from the multiform and deep soul-life of man.

The Science of Man, then, begins at the point where psychoanalysis left off, and avails itself of the positive results of all previous scientific research. It is, however, not content to study merely a few isolated aspects of the human personality, but attempts to investigate man in his individual totality, to be the study of living human beings. The Science of Man does not engage in idle interpretations and generalizations, but undertakes a direct expedition into the life of the soul in order to make an organized study and to report what it has discovered in the near and remote provinces of the psychical life. The word "expedition," in its application to this Science, does not by any means carry a metaphorical meaning. It is a concrete verbal expression indicative of the method and means by which we are able to penetrate to the core of the integral psychical reality.

In the second chapter we shall attempt to analyze in detail the nature of the psychological expedition. At this point we should, in addition to the foregoing, point out two more fundamentals of the psychical life, of which fundamentals students in our days are not adequately mindful. Yet it is both feasible and relevant to take them into consideration in our exploration of the concrete life of the soul.

If a man could actually apprehend with his senses the continuous rotation of the earth about its axis and around the sun, what a painful sensation of movement and of perpetual jolts he would experience!

That he does not know these sensations, but finds a firmly solid foundation under his feet, is undoubtedly a manifestation of a bio-psychological necessity in the evolution of life. Yet, this direct experience notwithstanding, scientific observation compels every intelligent person to recognize the idea of the turning of the earth. Well, now, the direct perception of the fixity of the earth has been so deeply rooted in man that scientific genius was able to overcome it only through a long and tragic struggle. As a result of this conflict, the logically inevitable idea of the movement of the earth was substituted in place of the erroneous notion warranted by our senses. And although every educated man knows that the

earth is continuously moving, he, nevertheless, as a matter of immediate perception, always "feels" the immobility of the ground under his feet. Only after a sustained mental effort are we able to become fully aware of the rotation of the globe.

An even more painful sensation of unrest and nervous disquietude would certainly result if one directly experienced the unceasing flux of one's soul-life. It is indeed, from the point of view of biological expediency, very relevant that a man should not experience the perpetual torrent of his psychical life, but, on the contrary, he should "feel" a supposedly stationary substratum of his soul-life. Similarly we do not apprehend the very slow, and therefore unnoticeable, transition from childhood to youth and through maturity to the ripe old age. But, let us observe the actual course of life during the various successive periods, and we at once shall see that man does not keep resting always in one place, but that his psycho-physical life is in a state of constant flow. It is sufficient to watch and to describe the psychical occurrences of a man, say, in the course of only half a day in order to realize the dynamic celerity of the ever-rolling psychical stream. Not only are the various moods, thoughts, and volitions incessantly replaced by each other during these short six hours, but each of them severally undergoes continuous modifications in the ceaseless psychical stream. Yet the direct sensation of the soul-stability is so firmly rooted in man that even psychologists have for a long time represented mental life as, at bottom,

consisting in the combination and recombination of various elementary and indivisible units, the so-called sensations and primitive movements, which now appear and now disappear; in other words, as consisting in a species of "mental chemistry." That profound psychologist, William James, was the first to emphasize, vigorously and conclusively, the all-important fact of the continuous stream of consciousness. But, although all psychologists by now are familiar with the phenomenon of the psychical stream, many of them have failed, in their investigations, completely to free themselves from the direct apprehension of the fixity of the soul. For all that, if we are to undertake an expedition into the actual soul-life, we must focus our attention upon the whirling dynamics of the psychical stream. By way of illustration, an object thrown into the flowing water will be carried away by the stream, and after a while will be found at a distance from the spot where it had fallen. As regards man in general, and the nervous man in particular, many a psychical phenomenon can be explained on the basis of the stream of consciousness, *by* and *upon* which stream these phenomena are driven away a certain distance from their original source.

Let us now proceed to a second fundamental consideration. Primitive man, for example, believed that the inmost core of the earth is just as cold and hard as its crust. But the first eruption of a volcano taught him that fiery masses of lava lay under the cold and hard surface. Some mountains, which rise high above the earth's

surface, are in reality but volcanic masses which emerged from the glowing depths through volcanic action. Quite contrary to the "immediate" perception of the homogeneousness of the earth, one, by actual observation, arrives at the proof of the existence of various strata of the glowing earth-depths. Similarly, if we were to trust the everyday manifestations of the surface of our normal consciousness, we would be brought to believe that the human psyche is of homogeneous nature. Yet everybody, from his own experience, knows that man often passes through unusual moments of an ecstatic, tragical, or intimate-stirring kind. In such crises, the normal consciousness is volcanically disturbed by intimate and glowing experiences which, with an elemental fury, break through the solid surface of the soul and engender new and unsuspected outpours of the psychical stream. These volcanic outbursts of our intimate soul-life force upon us the conclusion that, besides the ordinary and normal consciousness, there exist glowing depths of the psyche. In the case of the nervous person, it is particularly evident that many phenomena are, as it were, masses of lava thrown up from the continuously dynamic depths of the soul and cooled on the surface of consciousness into solid substance.

These two fundamental characteristics, to wit, the continuous dynamics and the multiform depths of the soul, can and must be grasped by means of an expedition into, and exploration of, the multiform soul-life of man in general and of the neurotic person in particular.

CHAPTER II

THE PSYCHOLOGICAL EXPEDITION

DURING the last few years my co-workers and my self have undertaken to carry out in a scientific manner a psychological expedition, or—should we prefer a high-flowing phrase—an adventurous journey, into the innermost provinces of the human psyche. This, no doubt, will arouse the reader's curiosity and misgivings. What, after all, is meant by the term "expedition into the regions of the psyche?" Is this not merely a figure of speech or one of those semi-mystical and nebulous speculations which have shot up, like weeds, on the soil of contemporary psychology? And yet, the reader presently will realize that here we are dealing with a simple, natural, and plain method of investigation. I shall not only indictate this road, but in the subsequent chapters I am going to make it possible for the reader to move along this path of exploration and clearly understand whereto this path leads.

Paradoxical though it may be, scientists, until now, have well-nigh completely left out of sight the living human personality in its concrete and dynamic multiformity, as we have already mentioned. Modern psychology, therefore, may be compared to a set of maps on which the

chief cities are presented by points and the highest peaks and vastest seas are sketched by hatched lines. From a map one may easily gain a bird's-eye view of the number, the altitude, the latitude, and the boundary delineations of the various cities and countries, but one cannot get the least idea of the specific character and of the local color of the denoted places. In a similar manner, psychology treats of cognition, affection, and conation, designating and defining, by means of hatched lines and abstract terms, the most variegated provinces of the soul. But psychologists until now have not troubled, by an organized effort, to investigate the inner structure of the various provinces of the soul in their dynamic multiformity. In consequence, no set of general psychical laws, based upon systematic examination and consistent reasoning, has as yet emanated from the applied methods of research. Moreover, by this map-psychology, the less conspicuous or altogether hidden provinces have been rendered schematical. It has remained the task of Art, as we shall see later, to represent, in a concrete manner, the vast ocean of the psychical life with all its unfathomable depths and tidal waves which so often overwhelm and wreck the human personality. But the service of Art is of a somewhat limited range, for Art presents, as it were, the potential only, but not the actual. It gives a specifically artistic approach to reality. To explore the various psychical regions and their abysmal depths, in order there to observe and investigate the concrete psychical reality, is the task of science. I shall presently pass to a description of

such a psychological expedition. Meanwhile I am going to describe a very simple case, which, in quite an empirical way, will throw all the salient points of my reasoning into clear-cut relief.

A number of years ago there lived in St. Petersburg a young, beautiful Russian lady, named Anna. She was of noble birth and had been reared in aristocratic surroundings. As so often happens among people of high rank, she married an elderly gentleman, a very well-known St. Petersburg Senator. Of course, this brief description may already suffice for you to visualize the beautiful wife of the Senator. The psychological peculiarities of sex, age, nationality as well as the mental effects of class, family, and vocation—all these marks are not infrequently fully observed and outlined by map-psychology. But until now, the concrete contents of these various map-denotations have not been closely examined and adequately reported. Therefore, it is not the science of psychology, but one's own experience of life, enriched and refined as it has been by contacts with objective presentations in literature, that draws a living picture of the Senator's wife. The more numerous the details I make known to you, the readier will you be able to complement this picture through your own actual experience, and the more distinctly will it appear before your mental eyes. But the example as such may not interest you greatly. After all, are there not many beautiful women in the world? When all is said, Anna is but an ordinary, though a very pretty, woman. Well, I shall now relate to you

a more interesting episode of her life. Once upon a time, while travelling in a railroad car, Anna made the acquaintance of a young aristocratic officer, and unconsciously became enamored of him. Soon there flared up in her seemingly ordinary soul an exceedingly dramatic struggle between her consuming love for the officer, on the one hand, and, on the other, her equally intense devotion to her family, particularly to her child. For quite a long time the lady suffered from the unutterable conflict in her soul. Even such a brief description at once calls up in your minds a distinctive image: this commonplace lady, the Senator's wife, involved in a universally-human soul-drama, becomes somehow more interesting to you. Still, we have here again the situation alluded to a while ago: love with all its shattering concomitants is often explicitly denoted in map-psychology. But until our days, the dynamic and concrete contents of the schematically presented love were absolutely excluded from a close examination and methodical description. Even in these respects, a mental picture can be created not by means of psychology, but through one's own experience, refined by Art whose vast accumulated riches are generally available.

But, as likely as not, even this tragic episode may not be very interesting. Indeed, do similar cases not happen on every hand in actual life? They actually do. Now, let me, however, go on with the story. After prolonged throes of hesitation, Anna left her family and went to the officer. Yet in the heat of the glowing felicity of love, she became aware of an irrepressible

longing for her deserted child. The pangs of remorse became increasingly impetuous and unbearable. Jealousy, doubt, and spiritual disquietude made a veritable hell in her soul. Well, one fine day Anna took her life, throwing herself under the wheels of a moving train. Although such an event is not of very rare occurrence, the story at this juncture will send an echo reverberating through your soul. As if by a sudden flash of lightning-illumination, the tragic depths of the human life are revealed to you. Now, what are they like, these depths of the human personality which do appear in given circumstances and at specific moments? What are the psychical roads which lead one toward and out of these depths? What is the true nature of these depths in their static and dynamic states, and what is their influence upon each other and their interaction with other psychological factors within and without the individual human being? Modern psychology has only simple map-denotations, such as emotional shocks, strife of motives, and so on, for the great multitude of psychical phenomena that are startling in their manifold structure.

It is hardly necessary for me to disclose a secret, which many of you have probably guessed already for yourselves; namely, that this Anna is Anna Karenina, the heroine of Tolstoy's famous novel. With powerful, masterly objective strokes, does Tolstoy record,—yes, verily, record—for us the details of Anna's life and vehement experiences. He brings to the fore the known as well as the unsuspected depths of the intimate psychical

ocean which exists in *every* human being, and of whose existence one becomes fully aware only during certain extraordinary moments of one's life.

Now, let us, for the moment, formulate the following three theses, which later will be adequately substantiated and worked out in detail.

1. Artistic intuition of life does not suck its material out of the thumb and does not concern itself with schematic map-denotations. On the contrary, with all its creative energy Art blazes a trail into the concreteness of the human soul, penetrates the realm of the actual and intimate happenings, and describes in an artistically objective manner the component events. Precisely thus it creates rich and meaningful images of *universal* and everlasting significance. The artistically objective delineation of the vicissitudes through which Anna Karenina has gone creates universally comprehensible images of the intimate depths of the soul.

2. Since Art does not concern itself with a schematic view of man taken from without, but attempts, in a creative and dispassionate manner, to penetrate the depths of the specific personality, it is able to discover, even in the most commonplace human being, depths of universal and permanent significance. Anna, the not unusual wife of a Senator, having become the heroine of Tolstoy's immortal novel, there are depicted through several volumes emotions personal to her, which, nevertheless, are of considerable import for all the world.

3. Usually, this intimate world of the soul is either

not manifestly evident or fully hidden. But in specific circumstances and conditions the intimate world breaks through its fixed bounds, and reveals in the depths of man the eternal well-springs of his intimate personality. Art has ever, in a creative way, concerned itself with the quest after, and the description of, the circumstances and conditions that are conducive to the revelation of the inner world. Tolstoy, accordingly, pictures the factual situations and specific conditions which engendered the outburst of Anna Karenina's intimately personal experiences.

We have already indicated that Art can only complete but not displace Science. To begin with, Science must in its *own peculiar manner* penetrate into the *concrete* psychical reality. We surely can make use of the deficient soul-maps, which modern psychology provides for us, but we never shall be fully satisfied with them. Therefore, it is incumbent upon us to undertake expeditions into the various provinces of the soul, and to submit the concrete happenings observable there to a close and objective examination. Only thus shall we, by an inductive method, arrive at the formulation of basic psychical laws invested with general validity. For, as soon as we have managed to penetrate, in a truly scientific manner, into the concrete psychical reality, then it becomes impossible to label the individual outwardly and abstractly in the way described in the foregoing chapter. On the contrary, of stark necessity it will be indispensible to set the eyes on that which virtually is the *most real;*

namely, on the living personality in its infinitely-multiform yet dynamic-uniform wholeness.[1] Immediately the following question obtrudes itself: What, then, is the real meaning of a scientific psychological expedition?

Presumably, anyone is familiar with the explorations upon which the various sciences, such as geography, geology, meteorolgy, etc., are founded. Could, then, an average reader suggest: What are the peculiar characteristics of such a scientific expedition? Some would name correct though not fundamental characteristics. A distinctive trait is, as would be named by some, that that explorer cannot be satisfied with mere conjectures and flights of fancy. He wants to *see* and *observe* by empirical methods. This is quite to the point, but it applies not only to the case of expedition. Every empirical investigation avails itself of dispassionate observations and of experimentations in order fully to isolate and closely to investigate the phenomena in question. A scientific expedition, on the other hand, is characterized not only by the method of investigation, but by the preliminary efforts on the part of the explorers to reach the goal of their search. For example, in order to explore the North Pole, it is not yet sufficient for the explorer merely to be prepared for the investigation of the Pole as soon as he lands there. Of still greater importance is to possess the necessary talent, pertinacity, and proficiency which should, first of all, bring the explorer to the Pole. Accord-

[1] See the note at the end of the chapter.

ingly, therefore, we must differentiate two distinct points in every expedition, to wit: (a) the characteristic point of the *sustained* effort directed toward *attainment* of the goal of the *voyage* and (b) the point of the *specific investigation* proper, after the object of the quest has been reached. The former, to be sure, is as momentous and decisive as the latter, and must be carried out just as methodically. In every expedition we must, therefore, before everything else, prepare and perfect all the steps which lead to the attainment of the objective. In this sense, then, we speak of the psychological expedition also. If at long last map-psychology is to be replaced by a dispassionate investigation of the concrete psychical realities; if a study of the distant and little-known regions of the soul is to be undertaken, it is necessary, before everything else, to reach these provinces by means of an expedition. To state the idea in another way, we must consciously search out, and actually enter on, the road which leads to those provinces of the soul. Of course, we deal here, not with a spatially physical journey, but with a psychically spiritual one. The problem of the psychological expedition, then, brings to the fore the main factual characteristic and the major distinctive condition of any expedition, *viz.* methodically to examine, and actually to set foot on, the road that leads to the distant and little-known, or entirely unknown, object of our investigation.

And here we reach a point which throws new light upon the nature of the expeditionary investigation

in general, and explains the scientific method of the psychological expedition in particular.

For that very reason that the final success of an explorer who sets out on an expedition turns upon his actually reaching the goal, the adequate knowledge of relevant facts is not only a high principle, but an urgent necessity; is not only a matter of method, but constitutes the very essence of the investigation.

Even the investigator who is conducting an experiment, but is not engaged in an expedition, runs the risk of succumbing to an inherent tendency toward generalizations through hazardous speculations, which transcend the confines of the experiment and present the procured data lop-sidedly. In an expedition, for that matter, the investigator is willy-nilly compelled, mainly through the nature of the investigation itself, to stick to objective reality and always to check off his hypotheses with factual evidence. Accordingly, for a polar explorer, for instance, it is not enough to work out in detail a theoretical plan of an expedition, but he must fully carry out his undertaking. Now, the slightest false hypothesis is likely to throw him off the correct course. Once set out on his road, he often finds it necessary to let this or that of his theoretically splendid hypotheses, should they not lead forthright to the goal, go by the board. Every moment he must adjust, modify, and renew his set of hypotheses, in accordance with the pressing requirements of the road to his goal. Now, turning to our main topic, we see that such a spirit of investigation would remove psych-

ology from its dead point, and would imbue it with the necessary sense of psychical reality. In natural science, where one is concerned with objects perceptible to the senses, the investigator is still in a position to overcome his inherent disposition toward speculative generalization. On the other hand, in dealing with psychical facts, that are less definite and admit less of actual isolation than physical facts do, the investigator either cannot escape the arbitrary behests of the speculative spirit or is given to superficial generalizations on the basis of map-psychology. The psychological experiment, let it be said again, is able to cope with elementary psychical phenomena only. All of which means that in psychology objective observation has not yet been able methodically to describe the dynamic multiformity of the psyche, as this multiformity is manifested in actual and normal phenomena. Naturally, the scattered factual evidence bearing on the incessantly agitated, concrete, psychical life history of this or that person has not as yet even been embraced, still less analyzed properly. It follows from this that psychological expeditions have to be undertaken, so as to reach the desired goal, not only by way of speculation, but in a matter-of-fact fashion. Once well under way, we shall hour upon hour, by day and by night, be obliged strictly to compare, and eventually modify, our assumptions with actual evidence.

Now, this expeditionary method of empirical study, as regards the investigation of the psychical life, presupposes two definite conditions. In the first place, the in-

vestigation must seek to penetrate the psychical reality as this reality is reflected in the actual experiences of the given person, and closely to observe and record these happenings. The results of the investigation, moreover, must be subjected to the test of the normal inner experience on the part of the investigator himself. For, should these results fail to be confirmed by the normal inner experience, they of necessity would assume the air of utter uncertainty in the eyes of a dispassionate scientist. The results of the investigation, in a word, must be true to life.

Secondly, the results of the investigation must never efface or suppress the manifold complexity, the infinite variety, of man's psychical existence. Otherwise, for plain reasons, they would appear exceedingly problematical.

Artistic intuition of the life of the soul fully meets, in its own way, both these requirements.

I wish, furthermore, to point out an interesting, though not a constant, characteristic of the psychological expedition. This trait is intimately associated with the preliminary efforts toward the final accomplishment, and plays a considerable part in psychology.

To begin with, the explorer engaged in an expedition is, by constant and consistent effort, paving his road forward, and somehow or other succeeds in ever more approaching the object of his journey. This object, in its turn, now exercises an influence upon the explorer. Frequently this influence is a many-sided one, and is likely in more respects than one to prove a serious obstacle on

the explorer's path. During a North Pole expedition, for instance, the explorer strives to reach the Pole. As soon as he arrives there, he is likely to be influenced by the unfavorable climatic conditions that prevail there. This circumstance, rendering as it does his activity uncertain, if not impossible, is of major importance. Yet the discovery of this condition may be considered a result of the expedition. The explorer, upon return, will duly report that, at the North Pole, he has encountered such climate which precludes the possibility both of residence and research. He will now begin to think out an appropriate scheme to obviate this particular difficulty, lest it should again hinder him in a repeated expedition. We can, then, summarize the situation as follows: through direct contact with the object of his journey, the explorer is likely to be brought under a manifold influence exercised by this very object. Therefore, this influence must be submitted to a scientific investigation. In a psychological expedition this circumstance plays a particularly important part. Why? For, if the investigator preserves his self-control and detachment to the very end, he hardly can expect to transport himself into the intimate deeps of the soul-life. But, on the other hand, should he, by design or in a chance way born of his own personal experience (*e. g.,* in the case of intimate love), attain to these depths of the soul, he, thanks to a tendency of self-assertion, would be likely to let slip his sane, *i. e.,* truly scientific, logic. Art alone is safe from such handicaps, for, by its very nature, Art is apt to pervade the various

spheres of the soul and yet preserve its limpid vision unimpaired, although the artist too has a tale to tell of the pangs of creation. Psychology, it can be assumed, has not as yet given a single thought to this question, for to this very day no attempt has been undertaken to penetrate into the concrete spheres of the soul-life. If we seriously wish to attempt an expedition into one of the regions of the psychical life, we must in good time appraise the manifold influences that the realms which we set to explore are likely to exert upon the course of our exploration. We shall, by the way, soon see that these influences are, not only of great moment for the investigation, but are in addition invested with a unique spiritual significance.

Of chief importance, then, is that the investigator should not undertake his expedition with colored spectacles, which would rob him of an impartial view of the facts and happenings. If he is, however, compelled to put on tinted spectacles, he should in advance ascertain in precise detail their interference with the true investigation. The investigator, this is to say, must closely and objectively observe and record the happenings, and must take the greatest pains to separate the dispassionately observed facts from his subjective opinions about them. The reason behind the fact that the psychological expeditions by Freud and by Adler have up till now resulted in but meagre achievement in the nature of concrete and definite conclusions is the circumstance that, from the outset, they have investigated the various psychological

provinces with glasses deeply stained by dogmas born of ingenious interpretations and bold generalizations (psychoanalysis and individual psychology, respectively). Thus they have deliberately flung away the possibility of seeing psychological reality in all its natural form and color. Descriptive Art, like empirical Science, (each in its own way) inductively reproduce, on the basis of their respective concrete discoveries, condensed reality, thus bringing out life-like artistic type-patterns and, as their counterpart in the field of science, valid laws.

I have indicated the essential nature and the general character of the psychological exploration methods, the details of which I shall discuss at greater length in the subsequent chapters. At present I will begin to outline the important results of the psychological expeditions as regards nervous persons. The process of the investigation itself will fairly represent the gradual and natural evolution of the expeditionary method, which, at bottom, is an outcome of an incessant adaptation of the instrumentalities of research to the particular situation under investigation.

NOTE

FROM *GESTALT* PSYCHOLOGY TO MAN PSYCHOLOGY

An advance step can be seen in the modern *Gestalt* theory, or configurative psychology (Koehler, Koffka, Wertheimer, etc.), which refuses to regard the psychical experiences or reactions as an outward sum of single elements or processes. As indicated by its name, this theory, by experimental study, endeavors to prove

that the *Gestalt* or whole is a more important factor than the separate units into which the whole may be analyzed. Therefore the parts of an inward experience can be understood only in the light of the total situation. But it is necessary to make the proper step further, to the main idea, *i. e.,* that man himself is by no means an outwardly derived sum total of, or neutral stage for, the incessantly onflowing *gesalt* experiences. All these experiences may be in themselves rounded-off *gestalten* (configurations), still they get their true and final *gestalt* only in and by way of a living relationship to one's personality as a dynamic-multiform single entity. So, for instance, when an artist makes detail sketches (esquisses) for a big canvas, each sketch in itself forms a complete *gestalt,* but each severally and all of them jointly get the true and final *gestalt* only in harmony with, and by way of, the inner connection with the picture-whole. Verily, only in the light of the structure of the total picture, each sketch or detail *gestalt* comes to play "its own" part and assume its specific degree of importance for the picture as a whole. The main *gestalt,* or the underlying motive, of the canvas forms the "idea" or "soul" of the picture, thus setting the key note and determining the significance of all the partial *gestalten* and of the canvas as a whole. The same is true as regards the several melodies of a symphony, the cells of an organism, and the episodes of a novel. Numberless *gestalt* units are interwoven in a big canvas which knits them all together, in a dynamic way, into a living unity. Already in the very moment of creation (*status nascendi*) each sketch (melody, cell, novel episide) is shaped with regard to, and projected upon, the picture-whole, this whole determining the functions of all the detail *gestalten* of the canvas. If an attempt is made to sever from the picture-whole single sketches, that is, detail *gestalten,* these at once become devoid of their life breath, resembling torn-off limbs of a formerly living body.

Each *gestalt* theory is but a half-dead *esquisse* theory as long as it dwells, in an isolating way, on the single *gestalt* units of our manifold psychical life. The Science of Man, on the other hand, attempts to study the living human personality in the light of the dynamic-uniform whole. This picture-whole organically unites and vitalizes the innumerable psychical *gestalt* units. Each of these units gets its character and function in harmony with, and by way of, its life importance within the multiplex, but dynamically uniform, picture-whole. This relationship is observed and reported, in a thoroughly dispassionate and concrete manner, in the course of an expeditionary investigation. (See my German book *New Roads in Social Psychology,* Ch. 5, Marhold, Halle a. S., 1928.)

When Anna Karenina arrived at the Moscow railroad depot (to stick to the above mentioned illustration) she passed through countless psychical *gestalt* experiences. But only one of them (the meeting with Vronski) proved for her to be of life importance or fateful. Vronski namely aroused in her an intimate-stirring, almost catastrophic, yet irrespressible love, which, in a dynamic manner, became the tragically predominant *leit-motif* of her whole life. It is this fateful experience that lends tone, color, and tension to all the rest of the *gestalt* experiences, from that instant onwards until the desperate act of suicide, the end-accord in the tragically-stirring symphony of her fateful love-experiences.

If one is to penetrate, in a truly scientific way, into Anna's psychical life, it is requisite, just as Art does in in its own peculiar manner, to observe and report all the single *gestalt* units in their organic and natural interrelations (in accordance with their roles and functions) within the dynamic-uniform and life decisive course of the soul-drama in question.

The above said can be summed up as follows: From *"Gestalt" Psychology, which studies psychical "gestalten" in their artificial self-sufficient isolation, to Man-Psychology, which sees all psychical "gestalt" units in their organic-natural connection with the picture-whole of the human personality.*

CHAPTER III

PSYCHICAL SCURVY AND LIFE IMPETUS.

Our expeditionary investigation of the soul of the nervous person has from the very beginning met with a remarkable psychical fact, which we intend to term "Psychical Scurvy." Therewith we designate, in brief, the state of neurosis, or disturbance of the psychical equilibrium, brought about by a style of life so one-sided that it utterly fails to provide for the affected person the stimulative influences properly adapted to his psyche. Accordingly, this is the neurosis-provoking lack of the psychic influence, not of realistically-practical importance, but of a psychically stimulative, soul-energizing kind, that is the reason behind the state called neurosis.

We have chosen the term "Psychical Scurvy" because the conditions of the disturbance reminds one, in a vivid manner, of somatic scurvy. This last malady, like so many similar diseases, results from a one-sided diet, when the body, to be sure, assimilates enough of the necessary nutritive elements (energy-supplying and body-building material), but is deficient in those substances, not yet fully

known, which are of a stimulative or energizing nature. These are called vitamins or *completines.* [1]

For quite a long time it was believed that the human body needed for its maintenance only the well-known nutritive elements that serve as sources of energy and as body-building material. But during the last few years the conviction became firmly established that the nourishment must also contain, if only a modicum, some of the before-mentioned vitamins, or *completines,* which exert an essentially invigorating influence, and the lack of which usually results in scurvy or similar diseases.

Precisely so, our first psychological expeditions irrefutably demonstrated the vital importance of the psychically stimulative influences. For the maintenance of its balance, it is not enough that the psyche receives from the bio-social environment only building materials, *i. e.,* objects of the psychical life, or directly useful impressions satisfying the fundamental needs and interests of the soul. There must also be given a certain place in the way of life to those vital influences which are of a psychically stimulative, soul-awakening character—combustion sparks. I shall presently describe a case which we have observed by our method of psychological expedition and which will appear extremely simple and clear.

[1] If we compare the human organism, says Chermon, to an internal-combustion engine (the time-honored simile of the steam engine is not fully adequate), then the organic nutrition elements constitute the fuel; the albumin and a part of the mineral constituents form the building materials of the motor; the rest of the minerals resemble the lubricating oil, while the *completines* may be compared to the "combustion spark." (Chermon, quoted according to Regnar Berg, *"Die Vitamine,"* Leipzig, 1922).

First, I should like to bring into special prominence, as briefly as possible, a unique difficulty peculiar to our psychological expedition. Strange though it may be, for the very reason that the method and the results of such an exploration are natural and simple, they are not at all readily obvious. Because of the prevailing concept of man which leads to classification upon realistically-practical characteristics, we have, alas, forgotten to observe the psychical processes in their natural relationships, much as a woman who is given to painting her lips and cheeks would not dare to appear in company with her natural unpainted face. In an expeditionary exploration, then, one must summon up sufficient courage lest he should shrink from unsophisticated simplicity. We must restrain the classifying spirit in order to be able to observe psychical facts in all their natural simplicity. The human eye can with the greatest difficulty view the microscopically small or the extremely huge. In like manner, our attention finds it hard to grasp, not only the exceedingly complicated, but the entirely too simple as well. Verily, the psychological expedition is the acid test for simplicity.

I may now pass to the consideration of a case which would appear familiar to every one; and, paradoxically though it may be, for that very reason, a certain endeavor is required to comprehend the quite simple train of thought.

Herman [2], forty-six years old, a physically healthy man, had a wife and three children. He was entirely indifferent to

[2] Here and in the following cases I have of set purpose cited, not the "curious" cases, but the typical and simple ones.

politics and religion. Since his youth he had been an ardent and enterprising business man. Last year he made a good deal of money in various ventures. But, owing to the general business conditions, the immediate outlook for his affairs was far from bright. Therefore, having made up his mind to retire from business for an indefinite period, and well able to live on the interest from his large fortune, he hastened to turn his merchandise into ready money, so that he might be able to enjoy an urgently needed rest. According to his own words, this decision was largely prompted by the fact that, a man of great wealth, he, and particularly his wife, no longer wished to endure the hazards of active business life. Herman bought a beautiful new home with a large garden and now led the quiet life of a rentier. He carefully managed his property, worked in the garden, received guests, and donated large sums to various charitable institutions. Naturally, he soon became popular in the town and made himself a name in the higher circles.

Shortly after he had settled down in his mansion (he was unable to recall the exact date, but it may have been after the passage of several months), he began to feel ill and depressed. By and by he found himself suffering from diverse disorders. He complained of insomnia. Even when, in the small hours of the morning, he eventually closed his eyes, his sleep was not altogether sound. He often shouted in his sleep. He became uneasy, completely so. Every little thing irritated him. One day at dinner he started speaking with great anxiety of his children, who were studying in another town and were not under the direct surveillance of their parents. He wept aloud. Afterwards he felt so bad that he had to stay in bed a whole day. He was tormented by various fixed ideas, especially by his worries concerning his children. (He had always desired that his children should not study but enter business at an early age. After a long and heated argument he finally, with

great reluctance, gave in. His aversion to their studying had now been reawakened and had developed into a mania.) He often suffered from sudden attacks of headache and from a twitch of the left eye. (Since his childhood he was wont to close his left eye while speaking or reading). He further complained of painful palpitations of the heart. The family physician said he was "nervous," prescribed valerian and bromine, and advised the patient to do a little hard physical labor. The patient heeded his advice and from then onward worked in his garden and fields from four to six hours a day. The first day he felt much better. His general restlessness vanished and his sleep improved. But after three or four days he no longer liked to labor outdoors. He quickly tired of his work and again complained of pains and palpitations of his heart. All the former symptoms of his disease now reappeared in a more acute form. Precisely at that moment the patient put himself under our treatment.

From the very first we attempted to delve, by means of a psychological expedition, into the inner life of the patient. We began closely and dispassionately to study the concrete psychical experiences of the person, making use of the diverse methods that have been developed in the course of this psychological expedition.

At this point I wish to emphasize the simple method of self-description or "confession" only. This method, to be sure, is not novel and is used on sundry occasions, but we have improved it in a carefully devised way. We, namely, see to it that the patient shall report not only his fixed ideas and other psychical disturbances, but also the thoughts, emotions, wishes which occupy him during the day of the investigation. Then we slowly proceed to

analyze his psychical happenings of the preceding days also.

Above all, we must concentrate our efforts upon the concrete psychical reality, and then gradually proceed to approach and observe it more and ever more closely. When comparing the described facts with one another, and considering them in relation to other concrete utterances of the patient and to his way of living, we must always be scrupulous in separating facts from guesses or opinions. We are not satisfied, for instance, if the patient tells us he is feeling bad or "nervous" today, but we urgently insist on learning what mental images and notions occupy him at the time, and how he actually has conducted himself during the day. Even more severely the physician must restrain his inherent urge to boundless theoretical speculation. The presentation of the material by the patient is to be carried out methodically, both in writing and through an interview. At the very beginning, the patient's attention, by means of an innocuous conversation, must be directed to his actual personal experiences, about which he should be questioned methodically. After several such interviews, which are to be recorded minutely, we ask the patient to write down his concrete psychical experiences and happenings. Then we require him to keep a diary in which he should freely record the facts of his inner life.

Now, in the course of this examination, we, with the assistance of the above named patient, were able to discover a remarkable and fundamental fact of his psychical

life at that time. This fact could also be substantiated by all other methods implied in the expeditionary examination system. The more and the deeper our research has progressed, the clearer and plainer this fundamental fact has become. I shall cite a few quotations from the patient's diary, which were couched in a strikingly vivid language.

" * * * Last night I went to bed late and today I awoke late. In the morning I was tired and broken up and so I remained in bed. My head is heavy. Something gnaws at my heart. I wish the day were already over. I feel so unbearably bored. Life is so *insipid to me,* absolutely *insipid.*[3] I can hardly find a more fitting word.

" * * * Last night I had a confused dream. But I must confess that, however utterly confused, it adequately expresses my inner state. There stands before me a big pot of millet porridge, warm and absolutely unflavored. I shall eat up the whole pot. I begin to eat and notice at once the porridge is wholly tasteless, wholly inedible. I lose my strength while eating. I cannot escape the ordeal. The yellowish flat porridge fills my whole body and penetrates into my blood and brain. I am languishing for a pinch of salt, for a drop of vinegar—just something spicy, biting, and refreshing. I want to call for help, but I cannot shout. I break the ice-covered window pane and topple into the snow. I roll about with delight in the cold snow and this refreshes and strengthens me. Even if I were to freeze to death—never mind, if only I have done away with the insipid porridge. I am simply shouting for joy. Soon I begin to feel terribly chilled * * * and my wife wakes me up for I yelled wildly in my sleep and lay uncovered. From this absurd dream, the doctor will surely see

[3] Italics are mine, F. Sch.

how insipid life appears to me. This, then, is what I continually feel while I am sick."

Many other methods of examination (Cf. Chapter 8) invariably led us to this one fundamental fact which had dominated and transformed the inner life of this patient. His life history and his actual way of living enabled us empiracally to disclose this fact. After he had acquired a great deal of wealth, the patient suddenly brought his business to an end. But business is not merely a useful occupation born of the natural acquisitive instinct, nor only an activity which meets the concrete interests and necessities of the struggle for existence. Rather business contains numerous psychically energizing elements, such as an omnipresent risk, anxiety as to the future, the danger involved in buying and selling in a fluctuating market, the fear of bankruptcy as a result of unforeseen market trends, initiative, a merchants *amour propre* and sense of honor, the romance and hazard of enterprise, and so forth. From the outlook of acquisitive success it was perhaps quite reasonable for the rich business man (on account of the prevailing market depression) to give up his work for an indefinite time. But simultaneously he threw away the vital and, from the psychical point of view, all-important impulses which used to stimulate and brace up his soul-life. For, in the default of other serious intrests, business was for him the only source of stimulative impulses. Immediately upon winding up of his business he lost the buoyancy of spirit, and, to his psyche, life offered now no charms whatever, it became insipid. Soon an inner

inertia set in, and his psychical balance was becoming increasingly upset. He no longer could master the formerly well-controlled weaknesses of his psycho-physical nature, weaknesses which soon assumed the proportions of morbid symptoms (as is especially seen in his fixed idea and in the twitch of his left eye.) He, now, instinctively clung to his neurosis, for it was for him a source of vehement, even though morbid, stimuli. He instinctively fled from his monotonous "insipid" existence into the morbidly variegated neurosis, and in this way there opened up before him tragical and enticing vistas replete with pain and affliction, the alluring horror of danger yet unknown, and the vertigo of a tempestuous life. He rolled about, as he did in his dream, in frozen snow and would readily accept freezing to death as the price for getting rid of the "insipid porridge."[4]

The patient expresses all this very emphatically in his diary, as can be seen from the following passage:

"Last night I did not sleep well. I had violent headaches and felt pain in the shoulders, as if prodded with needles. There swarmed in my brain, as if in a fever, painful thoughts about myself and my children. I begin to believe that this is some consolation for my sufferings; namely, like an intoxicant they enable me to forget for a short while the insipidness and monotony of my empty life. I should like to fall sick with a grave fever, which would pierce, drug, and shake me. I am frightened by this mad idea, to which I am, none the less, driven as a dipsomaniac to his drink."

[4] "If I should ever beat myself bloody (in an epileptic attack), it would at least be a change" * * * * Thus writes Dostoevsky in a letter as regards his insufferable boredom.

As a result of this examination I was led bluntly to inform the patient of the cause and the nature of his disease: Psychical Scurvy! I clearly proved it to him from his own notes, from the other material gathered by the examination, and from his life history. Whereupon I advised him to go into business again, preferably in another town (travel and change of environment, as we shall presently see, produce a considerable physically stimulative impulse). But he had by now become mentally so inert that he could not muster up enough will-power for work, much as a man suffering from scurvy would lose all appetite for food. He, nevertheless, heeded my advice and endeavored to follow it. To begin with, he looked for the company of his fellow business men in order to cast about for fresh commercial opportunities. These faint attempts, these initial contacts finally awakened in him his business sense. Soon a favorable business opportunity presented itself. He was offered an opportunity to buy a profitable firm in another town. The prospects were excellent, he did not linger, started for the town in question, bought the firm, and at once brought the new business into full swing. A few weeks later, when hearing from him again, I was astonished to learn that his neurotic fits had almost completely disappeared.[5] Later I visited him at his new home, and again for one and one-half years he was under my observation. He was now

[5] The therapeutic successes of a so-called removal-cure (*Versetzungskur*) are based on the supply of fresh psychical *completines*, whose nature and effects must be scientifically examined in order to be utilized in a methodically differentiated manner.

working daily, just as in former years, with great zest, conducting a thriving business, and did not complain of any disturbances. He no longer suffered from harassing worries about his children. The twitch of the left eye recurred now rarely, and only when he passed through states of violent excitement.

As a second example I should mention, very briefly, an instructive case of a child suffering from Psychical Scurvy.

Annie, twelve years old, physically healthy, very bright and impulsive, has two older brothers and a little sister. Her parents are very rich, and give their children a modern education. Since, on account of other interests, they could not devote themselves sufficiently to the upbringing of the children, they had sent Annie to a fashionable boarding school. She went there very reluctantly, for it was too monotonous and boresome a place for so vivacious a child. From the first day, she behaved herself insolently and unmannerly. She became embroiled in heated arguments with the principal. Annie wrote sad letters home and complained bitterly that she was ill at ease and tired to death of the drab and boresome school. She implored her parents to have pity on her, and asked to be taken home or to be removed to another and better school. The parents, however, regarded this as a mere whim and in reply told her that, for the present, she would have to remain where she was. Then Annie became neurotic; she grew irritable and yelled and cried frequently, lost her appetite and looked very pale. On rising in the morning, dark rings were clearly visible under her eyes; she also complained of headaches. The prinicpal, in a cautious way, notified the parents as to her condition and advised them to remove the child from the school, at

least temporarily. In the meantime, the principal one night watched Annie and noticed that she did not sleep, but lay wide awake and was masturbating continually. To the horror of everybody in the school it became known that Annie was seized with a sexual perversity. Once she invited a few girl friends to her room, there she stripped herself naked, indulged in lewd talk, and showed the girls how to do obscene motions. The very same day she was taken home. The school physician declared that Annie had a sexually predisposed psychopathic constitution, and that she should be placed in an institution for nervous children. Then the child was brought to me for treatment. After a thorough-going expeditionary investigation into the case, we were able objectively to observe in Annie the characteristic and unmistakable symptoms of Psychical Scurvy. On analysis, it was found that, because of the lack of the stimulative material suitable for this specific person (when the girl was being bored to death in the "gray" school), her psychical stamina gave way, the result being a disturbance of the psychical balance. The child thereupon became mentally sluggish, and in consequence was unable to restrain her formerly well-controlled eroticism of the oncoming pubescence. I advised her father to send the girl to an ordinary school and to grant her the freedom that formerly was hers, for this would have a strong stimulative effect of high value for the child. Thereby the tonicity of her nature would be enhanced. Besides, on purely pedagogical grounds, Annie's very intense and justifiable desire for skating, rhythmical gymnastics, and dancing should be granted. Then to everybody's astonishment the familiar neurotic symptoms totally disappeared. For a long time thereafter I received favorable reports about the child, both from the school and the family.

We can, for the moment, sum up these observa-

tions as follows: In a great number of cases neuroses are nothing but Psychical Scurvy, *i. e.,* a psychical or neuro-psychical disturbance of balance, brought about by a continuous lack of the individually adjusted psychically stimulative material. Moreover, these neuroses can be cured by supplying the individually appropriate stimulative element in the form of an adjusted mode of life, specific for each particular case.

Now, since science has failed closely to observe the concrete realities of psychical life, it is, therefore, unable to investigate into the vitally important relationship between the various stimulative factors and one's psychical balance. In the special literature, we find descriptions of persons who, from their very birth, grew up free from the social influence exercised by human beings on one another (the savage of Averon, the case of Rauber, and many others). These individuals were enormously distorted psychically, so much so that they lost their similarity to normal human beings. A normal psyche can be developed only in a definite bio-social environment, from which it receives the adequate impulses and the necessary impression material. It is a logical and manifest impossibility that the character of the environment should be of no consequence for the psyche. For that very reason we were able, in the course of our objective investigation, to establish that the lack of the psychically stimulative material was in itself the cause of neuro-psychical disturbances: Psychical Scurvy.

In conclusion I wish to emphasize in the strongest

terms the importance of the *individually appropriate* stimuli. For, as our examinations have plainly demonstrated, a person's reaction to the default of psychical stimuli differs from case to case, both in its degree and direction, and depends on the constitution, age, and the upbringing of the patient. Here differences are noticeable which, by way of vivid analogy, are similar to those that are characteristic of the somatic scurvy disease. Annie, impulsive and vivacious as she was, responded more keenly and quickly to the "drab" boarding school life than her schoolmates did. Again, the stimulative material appropriate for Annie was of a quite different nature from that necessary for the retired business man. Older, quieter, and more "settled," natures respond and react to the environment quite differently from the way young people, filled with joy of living, do. People who by their upbringing or by their experience of life are accustomed to an environment marked by alluring stimuli and suggestive impulses bear up with difficulty under a relatively "dull" way of living, particularly if it is extended for a long time.

At this point we wish to report one more typical case of Psychical Scurvy.

A prominent business man, thirty-six years of age, physically healthy, has a wife and two children, is of average intelligence, believes himself to be a "modern" man. For business reasons he is compelled to move from the city to the country. At first, according to his own story, the comfortable quiet of the country, reminiscent of his boyhood home, seems to interest him. But a time goes on, he is increasingly over-

taken by ennui. He takes to drink and gradually develops into a habitual alcoholic. Like the before-mentioned business man, he is striving for an escape from the "insipid" life, and finds one in drunkenness.[6]

Our observations have shown that frequently even temporary circumstances of life enhance or transform, for a certain period, the individually adjustable minimum of the psychically stimulative material. Of particular significance, the dynamic effect of a new way of life and changes in one's career often lead to grave results. Here is a characteristic case of this kind.

Mania, aged twenty-four, physically healthy, energetic, irascible, received at home a good bourgeois education. Her father is a storekeeper in a small town. During the last few years Mania was employed in the business of her aging father. Once, on a visit, she stayed with her rich uncle in the city. Here she was able to drink from the brimming cup of the great city's joys and attractions. Astonished and delighted by her new environment, she made up her mind to see and enjoy as much as possible. When later she came back to the small town she found it very difficult to bear up under the change. It seemed to her, as she expressed herself, much as if she had been thrown from a dazzling and thrilling peak down into a small boggy valley. Everything around her was so "petty and gray." Even the appearance of her parents now made her "nervous." Her whole life was disgusting to her. The first night she could not sleep, and cried silently. From the second day on and for

[6] A similar case was observed when a man, not yet thirty, who, after long hardships in the city, finally found, by way of marriage, a secure position in the country. He was entirely satisfied with his family life and with his economic circumstances, but, in spite of this, he was continually complaining of ennui. He gave himself up to playing cards, which habit soon degenerated into a mania.

a full week she showed severe hysterical symptoms (interrupted by short lucid intervals). She could no longer restrain her hot-tempered nature which now exploded again and again, grew to hysterical fits, resulting in many violent scenes with mingled hysterical laughter and loud weeping. For hours at a time she was as if paralyzed and could not move from the spot. But after a week the fits grew rarer and milder. Gradually she was absorbed more and more by the new cares and interests of the concrete struggle for existence. By and by she put up with the new circumstances and became again adapted to the dull milieu of her monotonous existence. In this way her hysterical symptoms were abated.

In 1919 at Kiev, during the revolution we were in a position, by thorough-going psychological investigations, to observe the favorable curative effect upon neurotic and hysterical persons of the stress of revolutionary periods. It could be objectively proved, though it is quite self-evident, that a revolution not only results in vital changes in the domain of concrete psychical interests, but also carries an enormous amount of psychically stimulative material, namely, the storm and stress of the masses of humanity in revolutionary commotion, the overwhelming tempo of events, the great surprises, the psychical shocks resulting from these violent happenings, the mental preparedness for any and all kinds of experiences, the more or less keen feeling of dread of the insecurity of life, the menacing peril of riots, etc. This fresh stimulative material can under certain circumstances repair the lost or greatly decreased tonicity of the soul-life of neurotic and hysterical persons and can

thus produce restored psychical balance. Let us relate a characteristic case.

Gertrude, a very rich bourgeois woman, thirty-seven years old, has two grown-up children. Her husband is a big business man living in style. The wife, with plenty of time hanging on her hands, regularly frequents the theatre, cultivates a large acquaintance, and participates actively in charitable work. Still, on account of her natural disposition and upbringing, her aesthetic sense and her social taste are rather undeveloped. She is not over-satisfied with her varied activities. In consequence, she often complains of her "gray" life. She is pessimistic, increasingly finds little interest in life, is frequently in bad temper, and suffers from mental inertia. For the past few years she manifested grave hysterical symptoms, scenes of excitation with prolonged convulsions vocal paralyses for several hours, etc. Suddenly the revolution breaks out, her fashionable house is requisitioned, and she is compelled to put up with a small apartment for herself and her family. For her, and not for her alone, there now ensues a period of hard work. Much as she has been able to stand the strain of work during former years, she is now all the more spiritually strung up as a result of the stimulative psychical influences of the revolution. Her hysterical fits now occur more and more rarely, until finally they wholly vanish. In answer to a question of mine, she says jokingly: "One is so busy nowadays that one has neither strength nor desire to be sick." For almost an entire year, she showed practically no signs of any psychical disturbances, but at the close of the year she and her family went abroad. There they once more occupied a rich residence, lived lazily, and enjoyed their indispensable luxuries. At first, freed from the tribulations of the revolutionary period, she breathed a sigh of relief. But as time went on, she became accustomed to her new environment.

Her smooth and easy life again flowed on monotonously. Her husband carried on business, and she once more frequented the theatres. * * * Again she became pessimistic, grew mentally more inert from day to day, her former hysterical fits reappearing in a more violent form. The husband was inclined to put the blame on the adverse influence of the new and strange milieu in a foreign land. She, however, did not cease to complain about the drab life of the *émigrées.*

In like manner, the suicide statistics clearly prove that during periods of war and revolution the number of suicides markedly decreases. The reason is plain: war and revolutions are rich in fresh psychical stimulants, or *completines,* which produce a favorable curative effect on neuroses and also on the predisposition to suicide. Both at bottom are but different effects of Psychical Scurvy, and occur when interest in life is diminished or entirely lost (Cf. Chapt. 8).

Thus we approach the theory of psychical vitamins. Psychical Scurvy is, as we have seen, a state of diminished life-impetus the chief manifestations of which are a mental inertia and a decreased psychical resistance-power. Psychical *completines,* the lack of which causes Psychical Scurvy, are the specific stimulative influences which quicken the immediate life-impetus in a person and which act for him as a source of the joy in life. To name but a few of these influences: the play-urge of healthy children, the erotic passions of youthhood, the maternal self-sacrifice on the part of women, the spirit of enterprise with ambitious business men, the creative enthusiasm of gifted artists, the fervent piety of sincerely devout per-

sons, etc. In a word, every man has, according to his or her character, age, and nurture, his or her own peculiar source of joy of living, which is capable of vitalizing in him or her the primal and underlying life-impulse, and which thus spurs man to carry on the combat of life. The stronger, by circumstances of nature or nurture, the life-impetus, the greater the power of psychical resistance. Hence we find that the profoundly devout persons, ardent revolutionists, and lovers, are able to withstand better and for a longer time the trials and tribulations by which they happen to be beset.

This individually adjusted life-impetus constitutes the primal and underlying vitality of the given person. If the psychical vitamins are lacking, *i. e.,* if the modes of living yield no impulses for the source of the life-impetus peculiar to the special individual, neurosis, or Psychical Scurvy, is bound to set in.

In moments of crisis, of sudden misfortune, or stunning shock, man unconsciously seeks to intensify his life-impetus by means of newer, stronger psychical vitamins, in order that he might gain the necessary power to bear pain and suffering. Thus a woman who has lost her husband will, due to a natural urge, cling to her children with an intense maternal affection. Others, after a nervous breakdown, take refuge in ardent religious belief, in devotion to the public good, in the hazards at the front (in war-time), or in the revolution, etc. In brief, after a psychical trauma man will instinctively seek to intensify his life-impetus by psychical vitamins, and thus to

strengthen his power of psychical resistance. In the default of such vitamins, there must invariably set in a Critical Psychical Scurvy. We denote this Scurvy as critical for the reason that it occurs as a result of crises in the psychical life of a man.

The principle of intoxication with life which follows from our theory of psychical vitamins, differs radically from the central principle of psychoanalysis and similar such doctrines. It is an expeditionary principle pure and simple, *i.e.,* one which is not at all alien to life, but is, on the contrary, known to every human being, and is therefore quite easily understood by means of *one's own inner experience.* Besides, this doctrine does not dogmatize and hence does not violate the infinite multiformity of the life of the soul.

The specific sources of the life-impetus differ, not only from individual to individual, but, in the case of the same person, also in accordance with the age and with changing circumstances of life. Every emotion *e.g.,* love, revenge, etc., produce, at a given stage of development and in a given situation, a specific inner impetus and tonicity. The principle of intoxication with life enables us to explore man in his concreteness and in his infinite multiformity (Cf. Chapt. IX).

In this connection there arises for consideration another important point. We do not speak, as psychoanalysis does, of the transformation of one psychic phenomenon into another (according to the psychoanalytic theory, a "suppressed" wish changes into a "morbid"

symptom), for this would be a speculatively rubricating method of "interpreting" psychical facts. We, on the contrary, seek to apprehend, in all detail and in an objective manner, the concrete personality that craves to quench its thirst for life in an organic and natural way, and thereby makes use of this or that component part of its precious psychical treasure, according to its character and the given situation. If a man is not in a position to live up, in a psychically creative manner, to his individual life-impetus, he inevitably sinks to the lower spheres of his primitive nature. Neuroses, then, are not merely a psychical change, but are indicators of an emergence of peculiar psychical forces—a teleogical attitude, an attitude aiming at a desired end assumed by the personality toward the inner and outer reality.

In the subsequent chapters we shall seek to discern the deeper roots of Psychical Scurvy. Now, the fundamental findings discussed so far are not only a result of our own objective investigation, but tally remarkably with the various well-known basic facts of the psychical life. Just because our exploration is an expeditionary exploration, *i.e.,* one which is focused upon the actual realities of the multiform psychical life, it leads to results which are never alien to life, and which every human being, with the aid of his or her own inner experience, can understand. We will now dwell on a few well-known basic facts which, to a certain extent, we ourselves have examined in accordance with our own method of investigation. As is commonly known, ner-

vous and hysterical persons feel much improved, and are readier able to control themselves, in company than they do at home, in the midst of their own family or among relatives and intimates. This fact, though to this very day not sufficiently investigated, cannot however be denied. In company, the neurotic person receives fresh and strong stimulative material (interchange of impulses and ideas, awakened *amour propre,* etc.), which cannot but enhance his diminished psychical tonicity, thereby promoting his power of self-mastery and of restoring his psychical balance. The more interesting the company, the stronger the favorable effects of the psychical stimuli.

In close connection with this fact, one must realize, stands the well-known curative power which travels, or changes of environment, exerts on neuropaths and hysteric persons. Neurologists often recommend such measures to their patients. Our investigations have proved that, both theoretically and practically, a distinction must be made between a change of environment on the one hand and travel on the other. Change of place produces to a great extent stimulative and curative psychical material, such as curiosity, interest in the totally unknown or little known environment, the thrill of new impressions and unforeseen happenings, etc. Travelling, on the other hand, produces effects, not only through the change of place, but mainly through the travel process itself. To begin with, travelling, nay more—even the preparations for a travel, is in itself

likely to awaken and to activate a variety of emotions and instincts (*e.g.*, the deeply rooted instinct of wanderlust), and engenders an enormous amount of activity (with many it reaches the degree of "travel fever"), which, in its turn, produces a considerably curative and stimulative effect. This very clearly comes to the fore in the confessions of neuropaths, who thanks to their travels, begin to feel "refreshed," "exhilarated," etc.[7]

I have already called attention to the fact that the nature of the necessary stimulative material, and the degree of sensitiveness to the default of this material, differs from individual to individual in accordance with the constitution, age, and upbringing . For example, the more the aesthetic sense is developed in a person, either by nature or nurture, the higher will be the degree of psychical stimulation produced by works of art on the particular individual. An aesthetic and artistic educa-

[7] We quote here a characteristic confession of a 32-year old neurotic: "When I prepare for my travel I feel unusually cheerful, more active and agile than in ordinary times. When I pack my things and lock the trunk, I am in a singularly jubilant mood, and even though I am going away for but a short time, I experience an inexplicable strange presentiment of spiritual rejuvenation and of a tremendously widened horizon. After all, who knows what may happen in the course of travel. * * * What a mingled feeling of gloom and glee. Only after midnight, when I am done with packing and other things, do I grow tired, go to bed, and soon fall asleep. None the less, I awake fresh and with wings in good time for the early morning train. It is just dawning. I look through the window, and the carriage is already there to bring me to the station. I dress quickly. While saying 'good bye,' a feeling of sadness comes over me. Yet, luggage in hand, I run downstairs as if I were a boy, and joyfully jump into the buggy. Recollections of my childhood rush through my brain. I remember the untold joy a buggy-ride gave me then. Now the carriage has started rolling, and I wave my hand to my people in a half joyous, half gloomy manner."

tion, therefore, is of tremendous importance, in that it unlocks a vital reservoir of soul-stirring psychical material. As could be seen from the before-mentioned case, for Annie, dancing and rhythmic gymnastics acted as curative psychical stimuli. We have been able systematically to observe the fact in many other cases. As for example, in the cases of two women (24 and 31 years old, respectively), who, in brief, showed various hysterical symptoms as the result of the ennui caused by their "drab" lives. Since these women seemed not in the least to have any serious interests, and could still dance passably from former years, I advised them to learn dancing and regularly to visit dancing parties once or twice a week. This indeed brought fresh "sparks" into their souls, and, as could be seen from their confessions, produced marvelous curative effects.

Art, with its generally accessible modes of presentation, especially the theatre, is a constant source of psychical stimuli, and is thus of enormous importance to the psychical well-being of a people. It is, therefore, quite intelligible and significant, as a momentous manifestation of the instinct of social self-preservation, that during the turmoiled periods of war, revolution, and famine, the theatres were never closed. It is precisely during such tense historical moments that it is of utmost importance to enhance the tonicity of the strained soul-life. Thus we can obtain an objective and empirically convincing answer to the question which such great

scientists as Darwin, Weissmann, Ribot, and others [8] have already propounded: Why did the aesthetic function pass through the various stages of evolution, although its very nature and purport as a function is of no realisticaly-practical value for the physical existence of the individual? True enough, aesthetic activity has very little to do with the practical interests and the demands of the struggle for existence. But, as a psychical activating force, it is of inestimable value. It is a fitting and indispensable soul-spark, a psychical vitamin *sui generis,* capable of bracing the life of the soul, protecting it from inertia and from disturbances of equilibrium, that is, from Psychical Scurvy.

This is not the place to discuss the well-known role of religion as a stimulative psychical power, which occupies so vast a room in the spiritual life of peoples.

However important broad reflection may prove for the advancement of this or that piece of inquiry, it is always necessary to draw a sharp line of distinction between speculation on the one side and undeniable facts on the other. Since we wish to stick to the real data of psychical life, we shall now return to the empirically discovered and inductively examined basic phenomenon of Psychical Scurvy. We shall then proceed by the method of our expeditionary inquiry, that is, to penetrate, in an objective manner, deeper and deeper into the realities of man's psychical life, and step by step observe and describe it in its integral multiplex totality.

[8] S. Ribot *Psychology of the Emotions,* 11-10, German translation, Leipzig, 1903.

CHAPTER IV

EXCEPTIONAL NATURES AND EXCEPTIONAL STATES

ALREADY from the first cases that were investigated it became evident that the nature of the stimulative material, and the nature of a person's sensitiveness to the lack of this material, differ from individual to individual in accordance with constitution, age, and upbringing. This individually definite thirst for psychical life-stimulants, or this specific sensitiveness to a lack of it, we have, in a purely conventional manner, designated the degree of one's psychical "life-thirst."

At first it looked as if the before-said would squarely cover the corresponding, universally known, phenomenon. With most people, the way of life is only in rare cases harmonized with the intimate desires, their "life-thirst." In reality, to be sure, it is most often adapted to the concrete requirements of the struggle for existence. For this reason, then, every one, at one time or another and in this or that way, experiences a certain longing, an inner yearning, a dissatisfaction. He experiences, as it were, a deficit in his particular way of life, since this mode of living fails to satisfy adequately his life-thirst, or to supply him fully with the specifically

adjusted psychical impulses. Under normal conditions, however, each man, in his own peculiar way, seeks and usually finds the possibility of making up the "deficit" in his mode of living by additional items (vitamins) which, though essentially of little importance for the actual struggle for existence, are, nevertheless, singularly suitable for the filling up of the "shortage" in the unslaked life-thirst. Among these *"completines"* we find the theatre, cinema, games, political ambition, holidays, the bursts of erotical and other emotions, religious or secular and superpersonal aspirations, finally indulgences of many kinds such as smoking, drinking of intoxicants, and so on. From merry diversions up to the highest spiritual interests, every man, according to his nature and nurture, endeavors in a way to season his "insipid" life in order to feel at least a modicum of the "pungent flavor of life." But, on the other hand, if the discrepancy between one's mode of living and the intensity of one's life-thirst has exceeded certain limits, and is left for a long time unremedied, it is likely to lead to an inner inertia and to manifold disturbances of the psychical equilibrium, in a word—to Psychical Scurvy.

Yet this is not all of the matter. Direct examinations of the psychical life have revealed to us much more complicated and variegated relationships. In the course of the investigation we have discovered two concrete and veritably remarkable phenomena, which led us to recognize the essence of the before-described cases

even more clearly and deeply. We may epitomize them as follows:

1. Certain individuals, by their natures and sometimes by their nurtures, happen to possess a life-thirst raised to such a power, that is to say, such a highly intensified need for stimulative experiences, that this thirst cannot be at all quenched by an everyday style of life. Yet their ways of life have, as a matter of course, to be fitted into the rigid frame of the day-to-day struggle for existence. In consequence, life appears to this particular group of persons intolerably "insipid" and abominable. They are, as the saying goes, the impassionate heroes, tempestuous natures, and so on and so forth. I will designate these characters "spherical" persons, a term which I shall have occasion to explain later on. If, on account of unfavorable circumstances, unable to give vent to their extraordinary inner tension in a spiritually productive way, then they are constrained, as we have already seen in the before-mentioned cases, to take refuge in a neurotic condition or in a moral depravation (dipsomania, crime, etc.), whereby there are opened up to them morbidly stimulative abysses of the soul.

But they can defend themselves against this involuntary depravity if in their private or in their social station in life there are possibilities conducive to a fresh and spiritually productive ascent, as *e.g.,* love that has suddenly been kindled, religious conversion, participation in revolutionary events or in a war. We have previously noted this phenomenon in the case of the business man

who, having renewed business activity, simply "forgot" his neurotic troubles. Thus, at exceptional periods, such as in time of war, revolution, or religious revival, we come across more psychopaths than one who have become spiritual leaders and have been fully equal to their mighty tasks. It is just these tasks which afford such persons the possibility for giving, in a spiritually productive manner, vent to their extraordinary life-impetus which heretofore was constrained instinctively to seek and find an outlet in morbidity. We might express this situation by a simile as follows: When the stormy life-impetus of such an individual cannot surge and soar above the mediocre level of existence up to the beckoning summit of achievement, these persons must plunge into the depths, from which peradventure they may, at opportune moments, rise to their aspired goals. We observe here a dynamic nexus between rising and sinking, between two seemingly opposite psychical states, between mental productivity and mental aberration, following one another in alternating succession. We shall later cite a characteristic case illustrative of this phenomenon.

2. In the life of every human being, there at times arise definite and exceptional psychical states of an ecstatic, tragical nature, or generally of a deep soul-stirring kind. These stirrings of the spirit may intensify in the individual his or her life-thirst which now cannot, for any length of time, be satisfied by an ordinary way of living. The result is always the same. If the inten-

sified life-thirst has no opportunity of expressing itself in a spiritual-productive way, it instinctively seeks and finds an outlet in disease or in moral depravity. In contradistinction to the above-mentioned "spherical" persons, we here are dealing with "spherical" states. There, on the one side, we have been confronted with a naturally strong life-thirst, while here, on the other side, we have to do with a thirst that is become intensified. Two characteristic cases will illustrate this distinction.

George, physically healthy, intellectually gifted and impassionate, has an older sister and two younger brothers. His parents are cultivated and well-to-do people (the father is an engineer). The children were given a good education. George entered the "Gymnasium" (Secondary School) when but nine years of age. During his third year at school he began to play truant. He would leave home at about half-past seven in the morning, but instead of going to school he often (about twice a week), would loiter in the streets and would cut classes. He associated with boys of that ilk and organized a hiking club, of which he became leader. Also, he was a popular leader among his comrades in school. His mother at times found it difficult to keep him home in the afternoon to do his homework. He often did not come home at all, and after a long search was found in the streets or with friends. He cunningly defended himself against the stern reproofs of his parents and teachers. When in a precarious situation he maintained a nonchalant silence, but never abandoned the pose of a proud leader. When spanked, he never yelled or wept, but proudly defended himself. For two years his parents and teachers have contended with him, treating him both tenderly and harshly, but to no avail. Many a time he failed of promotion and so finally left school while still in the sixth grade. Soon there began the most trying

time for his parents. George, now twenty years old, passionately resorted to playing cards. He would disappear for days at a time and after a long search would be found in secret gambling places. In devious ways he tricked his father, and especially his father's friends, out of money, and also stole valuables from his home and pawned them. He even did not stop short of crimes, which the unfortunate parents had to hush up in order to avoid public scandals. Still worse than all this were his sexual excesses which went from bad to worse. He at one and the same time had illicit relations with many women, some of them the lowest prostitutes. He indulged in his vicious conduct as secretly as he possibly could. In his leisure hours between his gambling and dissipations he became ardently fond of reading fiction. At the age of twenty-two he, at the instigation of his parents (particularly of his mother who, from sheer aggravation, fell sick), left home and moved to another town. There he took up a position with a business firm, solemnly vowed to lead an orderly and moral life, but soon his passion for cards and his sexual depravation burst out with renewed force. He abused newly gained confidences, incurred new debts, fraudently obtained money with which he gambled day and night, and quite naturally neglected his duties. Of course, he was soon discharged.

His parents are in despair. They consult many psychiatrists and famous educators, but in vain. In amazing contrast to the depravity of the young man is his intelligent appearance and imposing bearing in company. He is tall, slender, good-looking, affable, and charming. He seems to be well versed in literature, has a thorough grasp of political questions, and maintains extremely radical views. Particularly conspicuous are his self-reliant demeanor and keen craving for power and leadership. For example, once when a fire broke out, he proved to be the only one in the house who did not lose his head, but skillfully

conducted the work of rescue. Here he displayed his remarkable capacity for orienting himself, and his gift for organization work. At the age of twenty-five he is dreaming of various big schemes, one of which is to go to Africa. His parents vigorously object to this scheme, which moreover is frustrated by the venereal disease which he had contracted in the meantime.

Suddenly the World War breaks out. Without the knowledge of his parents, he speedily volunteers for active service. Here, quite unexpectedly, he experiences an inner awakening and a resurrection. The war strengthens and strings up his weary and worn-out soul. His violent and passionate nature is now able to express itself in a heroic manner. Scarcely eight months of this new life roll by, and he wins a medal for valor. During the course of the war he is wounded twice, but each time returns to the front more zestful than the time before. In the course of the revolution in October, 1917, he becomes an ardent Bolshevik, and afterwards he is made commander in the Red Army, where he is soon acclaimed for his energy and abilities as a leader. From the front he writes a pathetic letter to his father. "Let us, dear father, regard the past as dead and forgotten and talk no more of it, neither you nor I is to be blamed. My blood is too hot for the narrow school benches or for the middle-class hunting after material gain. My hot blood forced me to turn from a tedious life to cards and eroticism. Otherwise I would, from sheer ennui, become insane. Take it from me: Only now do I know that I am a live man. I no longer yearn for cards. What do I need them for? Life has meaning for me now. There is a glowing fire in it, so that the world has assumed in my eyes a fresh appearance. I fight with joy for the whole of humanity, even for those cowards that hide like damned wretches under their beds. Everything in your dull world would crumble to dust or stagnate, were it not for our hot blood which is always pushing ahead."

Here we see a clear example of an exceptionally active-combative nature, *e. g.,* a person who by his nature possesses, to an unusually high degree, a combative life-thirst, which cannot be satisfied with the ordinary "tedious" way of living. Because of this he is forcibly pushed down into the abysses of gambling and moral depravation. But at the first opportunity that presents itself, he instinctively frees himself from this forced sinking, and climbs to the highest peak in a turmoiled period of an epoch-making social struggle. George feels that, had he not given expression to his gambling-urge and eroticism, his "tedious" life would surely had driven him mad. We actually could observe similar results with exceptionally tender and romantic natures, i.e., with persons who are endowed to an unusually high degree with a deeply romantic thirst for life. To these romantic and tender natures, moral depravation is too distasteful, so they take refuge from their tedious lives in a flight to a nervous state. They cling, in an undesigned way and with a desperate tenacity, to some congenial defect or weakness of their neuro-psychical organization. Thus they key up their defects to an extremely high pitch, the resulting neurosis affording them a possibility of experiencing intense, though morbid, emotions of thrill and tension. But at the first opportunity that presents itself, they similarly in an elemental undesigned way, free themselves from their nervous emergency-sinking in order to live out their innate abilities in a spiritual-productive fashion. Still more: when their nervousness has attained to

a too high degree and has become deeply rooted, such individuals are able to utilize these nervous high-tensions for the sake of their spiritual-productive rise. It suffices to mention two fitting examples, to wit: the epilepsy of Dostoevski and the hallucinations of Mohammed. These morbid phenomena became, as it were, interwoven in a creative manner with the poetical and religious expression of the immense life-thirst peculiar to these two geniuses.

Now, on the basis of these conclusions, we must complete the description of the nature of exceptional persons as follows. Some persons are congenitally possessed of an *individually-defined* life-thirst of such intensity that it cannot be quenched by an ordinary way of living. In accordance with the nature of the specific personality, and with the actual possibilities implied in his personal or social station in life, the keen life-thirst of the particular person can violently fulfil itself along the main avenue in life. This avenue, though firmly rooted in the soil of depravity, can yet rise more and more and up to the highest peak of spiritual endeavor. As in the case of general Psychical Scurvy, so in the case of forced neuroses, such as have been described before, the insufficiency of the unsatisfactory way of living must be complemented by elements of spiritual-productive high tension, specifically adapted to each individual case.

Furthermore, we are able to examine this fact from yet another outlook; namely, through an objective observation of exceptional psychical states. We now arrive

at the second fundamental phenomenon, which may come to pass with any person and which may for a time intensify the degree of the life-thirst peculiar to him, and consequently increase his need for strong life-tensions. Here objective observation enables us to investigate the realities of the psychical life and to compare their states before and after the crucial change in the degree of tension incident to the given person's psychical life. In this connection, we shall now cite a characteristic case.

Leonid, twenty-five years old, a student, physically healthy, experienced during the past year intense mental suffering. This suffering he clearly and vividly described in his confession. It was confirmed also by other methods of investigation. Here is a fragment of this confession.

"Our relationship lasted scarcely a few months, yet it furrowed deeply into my being. I saw her for the first time with my friend in a small company at a tea party. I do not know why it was that she made such a deep impression on me at the very first glance. That memorable evening, a strange sadness crept into my soul and I was filled with a deep longing. How strange! All things around me suddenly became lit up. The entire party, the very food on the table, and the electric lamp, everything, in fact, was full of meaning, and seemed to be enwrapped in a luminous haze. I don't know how I should express myself. I tried to control myself, chattered laughingly, friendly as usual. But the expression of my face or the sound of my voice must somehow have entirely changed, for my friend seized my hand and in a whisper asked: "What is the matter with you, Leonid?" I feigned to have heard nothing. I took leave of her without betraying my emotion. All night I lay awake and dreamed with my eyes open, and fell asleep only toward morning. I awoke early,

and without eating anything, went immediately to see my friend. He informed me that she had already left for the city of K. Without hesitation for a moment, I took the first train to the city of K. From then a stormy period broke in upon me, and strained each and every nerve in me to the utmost. I was overpowered by an inner tempest, I experienced a time full of stress and of reverie. As if in a fever I was continuously tossed between hope and despair. My experiences are described with all particulars in my diary, which in my loneliness was the only friend to whom I could confess everything (this diary came later into the hands of the present writer).

"Suddenly I received a telegram from my friend, urgently calling me home. When I arrived, my friend told me that she had become engaged to another man and wished me to be informed of this. I was seized with a bitter resentment against her. Why did she fool me for so long a time and in such a silly way? In a trice, the feeling of love was quenched in me. Now I knew her for what she was—a jilting coquette. How disgusting! I wrote her a stern and final letter which seemed to destroy all bridges behind me. I walked quickly to the post-office to mail the letter. I felt entirely freed of her and of my stupid love for her. Whereupon, I experienced a strange lightness, as if an alp had fallen off my brain. The love that had formerly oppressed me vanished like a sad mist which for a long time depressed me. The last agonies drifted away and I felt myself breathing freely and contentedly. But when I came home I felt a terrifying spiritual emptiness. After the overwhelming excitement of the last few months, ordinary life became unbearably tedious for me. Now, I had felt a similar sensation several years before, when I first recovered from typhoid fever. For several weeks following the stress and waste of illness, I felt a peculiar spiritual emptiness. Now a similar feeling overcame me, but in a much more devastating

manner. It was as if my soul, so long in a state of great tension, was at last suddenly freed and was thus flabby, much as a taut elastic spring unexpectedly released. My soul did not easily return to its former state, but was violently agitated. Apparently the whole incident has caused intense emotions and could never be thought of without trembling. I cannot lie still; I run back and forth in my room, and with arms outstretched, in utter confusion I shout into the air: 'Where shall I go now?' Once more I throw myself on the sofa, face downward, and with consuming envy think of Turgenev's Lisa, who went into a cloister after the tragic breakdown of her love affair. As a nun she was able to fill the void of her empty existence and even to enliven her life with the tension of ascetic ecstasy and of religious enthusiasm. But in what shall I take refuge, I, an ordinary student with a good many 'interests' but with no overwhelming passions? Many, while in such trouble, would have reached out for their pistols. What? At this point my thoughts become utterly confused, and I lie motionless as if paralyzed. Finally, I jump up from the sofa and run to my friend. I tell him about her and cry aloud. He tries to calm me and to divert my thoughts to our common student 'interests,' which now appear to me so unbearably boresome and unimportant. I leave him and roam aimlessly about the streets. In the evening I go to a restaurant and order some wine. I drink until I lose consciousness. Late at night I am brought home in a cab. Upon rising in the morning I feel depressed and shattered. I was never fond of alcohol, it always made my head ache. I can hardly lift my head from the pillow, feel sick, and am forced to remain in bed. Though physically wretched, I am mentally quite satisfied with this mild indisposition which to a certain extent fills the spasmodic void of my existence. Towards evening, I feel prodding pains in the right hand side of my body, which cause me to cry out. I pass a

sleepless night. In the early hours of the morning a slumber overcame me, fragmentary thoughts appeared senselessly intertwined with day-dreams and hallucinations. The pains and insomnia tormented me for a few weeks continuously. After the third week, however, I was able to go abroad to visit my brother. The journey and the new environment injected into me new vigor. I now slept better and the pains were diminishing. In the meantime I enrolled in the university in the town where my brother lived. Gradually, I harnessed myself single-mindedly into the work. The more I entered into the spirit of my new interests, the more surely my malady disappeared."

From this example, we learn how the extraordinary intimate experiences intensify the degree of Leonid's life-thirst, a life-thirst that for a long while could not be quenched by the ordinary interests of life. The default of vitality, the spasmodic emptiness, produces the sensation of a hard inward struggle, calling forth mental inertia and a disturbance of the psychical equilibrium. Leonid's sensitive nature abhors alcohol and erotic excesses. He flees from the "spasmodic emptiness" into nervousness, which, as he himself confesses, he is instinctively promoting. He inwardly is satisfied with his mild malady, because it fills, to some extent at least, the void in his life. The journey and the new environment evoke in him a fresh tension. The more he is absorbed with his new interests, the less does he "need" the disease, and consequently the more thoroughly does it disappear.

Leonid is envious of Turgenev's Lisa, and maintains that had he been susceptible to great spiritual passions, he would have come out of his psychic plight spiritually

reborn. In some cases we actually did observe that even ordinary persons finding themselves in a similar, forcibly evoked, tension, have ascended, precisely by virtue of such a strain, to a higher, spiritual productive, sphere. Thus they, not only have got back to the normal, but have realized their latent psychical potentialities. Here our researches came face to face with the important problems of the various concrete manifestations of the psychical reality and of their dynamic interrelations. Of this more will be said in the last few chapters.

The concretely described cases of George and Leonid enabled us to recognize, with methodical precision, how the phenomenon of Psychical Scurvy is conditioned, as a matter of regularity in conformity with objective law, by circumstances arising from the discord between one's peculiar life-thirst and his actual way of living. With exceptional persons, Psychical Scurvy appears more often and in more intense form, for their peculiar life-thirsts are developed to an unusually high degree. As to normal persons, their life-thirsts are likely to be very considerably intensified in exceptional circumstances. And, alas, the everyday, matter-of-fact way of life lends itself very rarely, and with great difficulties at that, to an adaptation to the intense or largely enhanced life-thirst, characteristic of the specific individual.

CHAPTER V

THE SPHERICAL QUOTIENT

LET us now proceed to examine a few more concrete facts.

I should like to present to you a characteristic case which our examination of exceptional natures, such as artists and the ardently religious, has brought to light. The following case, which I have selected from the many that came under my observation, is a fairly representative one.

Max, thirty-three years old, a talented and successful author, healthy in body and sensitive in soul, suffers now and then from severe nervous disturbances (violent palpitation of the heart, accompanied by phobias, headaches, and frequent insomnia). A closer examination reveals the curious fact that neurosis occurs chiefly when he is not in a creative mood or when opportunity for creative work is lacking, *i.e.*, when his poetical activity is stagnant. Here is a characteristic passage from his diary:

"Sunday, 3:00 A. M., I am lying down for more than an hour and cannot fall asleep. Accustomed as I am to imagery of a visual kind, I feel that the past day has been like light, unsubstantial straw, and after such a day it is quite impossible to sleep. I begin to feel that I have not fully lived through the whole day, and this weighs upon my soul like heavy lead and robs me of sleep. Moreover, I am disgusted with these sterile, 'strawy' thoughts. My heart beats. Fear and anxiety

drive me from bed. I get up, sit down at my desk and fetch my diary. When I look upon my life during the last week, I shudder: 'Which way shall I turn?'

"Monday and Tuesday (of last week), were to me God-blessed days. Images, visions, and dreams filled my soul. As a rule, I, like most artists, am in a fairly good humor when I create. But on the two before-mentioned days I was singularly inspired and my soul was refreshed and glowed with a new and vibrant fire. I felt as light as a feather. The whole world was bright and translucently clear. It seemed as if from somewhere on a high verdant mountain soft and sweet music was inviting me to a universal festival. I wrote as if possessed. My pen could hardly keep pace with my bubbling inspiration. There suddenly swelled up in my soul an endless flood of images and rhythms. I felt as if a downpour of intelligible light had overwhelmed me. In the early hours of the morning, my mind lost in dreaming, I undressed and fell into a deep sleep as an innocent child. I awoke a few hours later with a smile on my lips. A quiet joy coursed in my blood. The world has become still brighter and more transparent. The red wall-paper, the slightly leaning cupboard, the round writing table, everything in my room is solemnly lit up. I look about me. My soul has mystically unveiled itself. As in my boyhood days, I place myself with my face toward the wall in quiet prayer. I am overmanned by mental happiness and longing. Soon I hear again the music from the verdant mountains, inviting and alluring harmonies. * * * Like one possessed, I sit down at the table and write in a flash of inspiration. I finish my creative work late in the evening, and now my soul-fire seems to be extinguished. I am tired and broken. I have hardly the strength to undress, and soon fall asleep. Late in the morning I arise wearied and disenchanted. The leaning cupboard, the round table are, as usual, plain, drab, dilapidated. I feel so

lonesome and forlorn in my small, shabby room. But I am satisfied with my work; nay, more, I am proud of it. In the afternoon I read my work to my friends, and they are very enthusiastic about it. This response makes me prouder still, and raises my spirits. But that is not enough for me. After the charming Monday and Tuesday last, my soul yearns for intense experiences, for a passionate love, a gripping enthusiasm, an adventure, a catastrophe, for something strong, bold, and moving. But only ordinary, 'strawy' days come, light and empty days, which cannot be followed by sound sleep at night. On Thursday I received money from my publisher, and so I invited a number of friends to a party. Much wine flowed. There was a great deal of merriment, but I could not enter into the spirit of this bohemian carouse. Wine usually inflames my blood and evokes from the very deepest depths a still stronger longing. I soon become tipsy and all grows dim before my eyes. * * * * The next day I awake at noon, feeling disgusted and blue. Bohemian merry-making temporarily suppresses and confounds the yearning of my spirit, but fails to satisfy me. There are many, to be sure, who claim that merry-making is quite capable of drowning the monotony of 'strawy' days, but in my case merry-making makes them all the more 'strawy.' I have not slept since Friday. I continually suffer from great anguish,—and to cap the plight, I must now, dear Diary, leave you; this confession seems to have stirred up a little dream world within me. I am again urged to write poetry; today, methinks, I shall enjoy a well-deserved sleep. * * *"

Here, now, we observe, as a matter of regularity in conformity with objective law, the appearance of Psychical Scurvy in an exceptional (artistic) nature. Max, possessed as he is of a strong artistic life-thirst, cannot be satisfied with the ordinary and unsubstantial, "strawy" mode of living. When he is unable to express himself

in a spiritually productive manner, there ensues a disturbance of the psychical equilibrium, which we have termed Psychical Scurvy.

We have already seen that exceptional experiences occur, not only with exceptional persons, but under certain conditions even with ordinary persons, *e.g.,* in Leonid. These experiences are such as to carry the person up and away, for a short time at least, from his ordinary way of living. In addition, they intensify the life-thirst so much that the soul of the particular individual is dynamically striving to attain other spheres of the psychical life. If we analyze, without theoretical prepossessions, the concrete life histories and the morbid case histories of such persons, we notice three distinct, yet organically connected to one another, modes of the concrete psychical existence, which lend themselves readily to an exact objective description as follows:

1. The ordinary, or everyday, psychical life, which for the sake of brevity we designate as the *normal consciousness,* is directed toward, and focused upon, the actually feasible way of living, *i.e.,* the practical demands and interests of the indispensable combat of life. Thus, before and after the onset of the exceptional psychical state, Leonid, as many other persons, led the life of an ordinary student. *While in the state of normal consciousness, man thinks chiefly in a rationalized, causal manner, and acts in a purposive way.* Depending upon its individual nature and upon the degree of its tension, the normal consciousness produces a psychi-

cal equilibrium, specifically adapted to the given individual's style of living. But with ordinary persons in exceptional states, and rather permanently with exceptional persons, whose urges are too intense to provide for a scope of action on the plane of normal consciousness, we meet with altogether different modes of the concrete psychical life. To these persons the ordinary ways of the psychical life, or the ordinary style of living, are "tedious," light and unsubstantial as straw.

2. The *intimate* mode of the psychical life, distinguished by its marked character and its peculiar psychical *high-tension*: an ever-recurring artistic inspiration in the case of Max; an impassioned and surging love of conquest in the case of George; an intimate outburst of love in the case of Leonid, with whom this condition is revealed as a purely exceptional state.

The intimate flaring up of this love drives Leonid out of a state of a normal psychical equilibrium into a sphere of exceptionally high tension and of enormous mental strain. His entire outlook upon the world, and his reactions to the environmental stimuli, are fundamentally changed. "Everything around me," says Leonid, "was suddenly lit up. . . . Everything appeared more significant and seemed to be enwrapped in a luminous haze." Without much deliberation, he at once puts a period to his ordinary way of existence, and is translated, heart and soul, into the passionate sphere of the unusual and newly-born psychical life. "I am now domi-

nated by a passionate intimate life, one full of storm and stress and of reverie."

Even more marked is the disparity of Max's intimate psychical life during the period of his artistic inspiration. "I felt as light as a feather and the whole world was bright and transparent. The whole world was, as it were, in a jubilant mood, etc." Because of his strong creative urge, his reactions to stimuli also are fundamentally changed. "The pen cannot write swift enough." This is also evident in the case of George, in whom flares up the passionate desire to fight, so that the former gambler and rake, having in the course of the revolution achieved leadership, now writes that "life has got another face," that is to say, that life, to his mind, is now well worth living.

The *intimate* mode of psychical life raises the general psychical level and produces a more highly organized psychical structure. Leonid's love experience, for example, intensifies in a marked degree his passionate thirst for life, so much so that his will-power rises to the heights of an urge to self-sacrifice. Most particularly, the ardent inner life is more or less organically intertwined with highly-refined aesthetic and peculiarly quasi-religious experiences, *e. g.*, the "deification" of an unusually beautiful object of love.

This kind of intimacy, awakening as it does a creative imagination, produces a mode of emotionally inspired life and one which is "full of psychical stress and reverie." We see it even more clearly in the

case of Max during his moments of artistic inspiration when, in his own words, "a stream of images, visions, and dreams gushes forth from his soul." And this is also true of George when he is, as it were, reborn and emotionally inspired by active leadership. In this way the *intimate* psychical life is of creative nature and its psychical high-tension is of positive value and capable, as we have seen above, of producing highly organized psychical structures.

With exceptional persons such as Max and George, who cannot live a full and rich life outside their intimate and specific element, the intimate soul-life, in its various manifestations, is a natural and permanent component of their psychical constitution. But even with normal people, as in the case of Leonid, the intimate-psychical mode, as an exceptional state, does in certain circumstances manifest itself.

3. The nervous, primitive and instinctive mode of psychical life, which we shall briefly designate as the *primitive* mode of psychical-life is, likewise, distinguishable, psychologically, by its peculiar character and degree of psychical tension. Examples of this mode are: the constant nervous condition of Max during the intervals between the flights of creative inspiration, his alcoholic intoxication through plunges into a forced bohemianism; in the case of George, his primitive and instinctive way of living prior to his active-combative ascent; and Leonid's nervousness following his psychical crisis.

The primitive psychical state, in contradistinction to

the intimate one, brings about a certain lowering of the psychical level. This is clearly seen in the neuroses of Max and Leonid. The vitality is shaken, the will-power is usually weakened or writhes morbidly around fixed ideas. Life is centered on functional disturbances, fainting fits, and pains. Most important of all, in the event of a disturbance of nervous equilibrium, the primitive dispositions that seek to break through the psychical surface can no longer be held in bit and bridle. This can be observed in the case of dipsomania and generally in the primitive-instinctive life, which George led prior to his ascent. Thus we see that the primitive instinctive mode of the psychical life has a regressive character, its high tensions are of negative psychical value. It produces and organizes, then, nothing but primitive psychical structures.

The intimate and primitive modes of psychic life are distinguished from the plain normal consciousness by their *character,* the degrees of their *high-tension,* and their *intuitional-affective nature.* They profoundly modify the world view of a person. *While in these states, a person thinks intuitively and acts impulsively* (*prompted by inner drives*). By way of distinguishing them from the normal, we designate these psychical modes, both the intimate and the primitive, as the *spherical*[1] soul-life, which

[1] We use the term "sphere" (introduced, though for a narrower field of application, into psychology by Paul Schilder, and used by Kretschmer in place of the unconscious) to designate those modes of the psychical life which are distinguished from the normal by their intuitive and affective nature, but which are dynamically connected with the normal mode.

with exceptional persons is a rather constant phenomenon, and with normal persons, a rather exceptional phenomenon.

But even in the ordinary normal-consciousness, however, there are elements or fine nuances of the intimate or primitive spherical soul-life. After his day's grind is done, a man, free from the ordinary cares involved in the unrelenting struggle for existence, frequents the theatre, joins a card game, seeks this and that spiritual relaxation, the intoxication of alcohol or of erotic abandon, the striving for purely spiritual ends, the hazards of gambling, and so on and so forth. Not only the periods of leisure, but the very struggle for existence, bear a visible stamp of spherical impetus, *e.g.,* a certain creative urge connected with the work itself, such as the hazard and love of enterprise in commercial life, and so on. Depending upon character, upbringing, and environment, the spherical striving differs both in degree and direction from individual to individual, but it is present in all men, ranging from the exceptional natures, or spherical persons, down to the dullest and most commonplace types, governed solely by habits and customs. If life does not contain the requisite modicum of impulses capable of keeping awake and satisfying the characteristic and individual spherical element in a man, mental inertia and disturbances of nervous balance (Psychical Scurvy) will necessarily result. In such a case a man will inevitably seek to express his spherical effort in neurotic and primitive

ways. The extent of an individual's need for specific spherical impulses, or the degree of the disease-provoking sensitiveness to a lack of such impulses, we designate as the *SPHERICAL QUOTIENT.*

These relationships have been clearly examplified in the before-mentioned concrete cases of exceptional persons and of exceptional states. Exceptional natures, such as George and Max, are distinguished, each in its own way, by a very high spherical quotient, that frequently does not accord with their actual or potential way of living. His commonplace existence appears to George to be "unbearably tedious," and Max, in like manner, wrestles with dull, "strawy" days. Since they are unable, because of their actual circumstances, to live their lives fully, in a spherical-intimate manner, there results from this frustration a disturbance of the psychical balance, Psychical Scurvy, so that they plunge into the primitive-spherical elements. Max, unable to tolerate the discordant noises of a forced bohemianism, clings to his neurosis until his artistic dream-world awakens. In the case of George, a spherical-combative nature seeks an outlet in the thrill of gambling and primitive eroticism, until an opportunity appears for his spherical-intimate ascent.

The same phenomenon, to be sure, can be observed in exceptional psychical states. The before-described spherical-intimate flare-up in the case of normal persons, occurring in the form of an exceptional state as a result of peculiar circumstances, intensifies temporarily the

spherical quotient, which, thus, is brought out of tune with the usual way of living. In such cases a disturbance of the psychical equilibrium, *i.e.* Psychical Scurvy, sets in, when the enhanced spherical urge has to fulfil itself in a spherical-primitive way. We saw this in the third chapter in the case of Mania, after her return home from the exciting city life. With Leonid, for that matter, this could be seen even more clearly. When his love has suddenly died down, he is unable, because of his enhanced spherical quotient, to return to his normal state of consciousness, or to his ordinary way of life, which now appears too dull and too unsubstantial for him; his "spasmodic emptiness" brings about a functional disturbance—Psychical Scurvy. He then experiences an intensified spherical striving, one which is able to fulfill itself in no other way than through a neurotic, primitive high-tension, causing him increasing pains and a weakening of his neuro-psychical organization.

Thus, we objectively gain a deeper insight into the fundamental facts of Psychical Scurvy, which, depending upon the differences in one's character and condition, is an inevitable result of the inadequacy between one's enhanced spherical quotient and his actual mode of living. A truly normal way of life must not only satisfy a man's indispensible interests in the struggle for existence, but also his individual spherical urge, so that the forced nervous-primitive consequences, Psychical Scurvy, might be prevented.

Consequently, the spherical striving, as well as the

normal consciousness, plays a vital role in the soul-life of a man. Both together, distributed in different proportions in conformity with the individual peculiarities of a given case, constitute the vitally necessary equilibrium of a normal psychical life. In a state of normal consciousness, one, in the main, lives "just as he can," in accordance with the possibilities and limitations of the actual circumstances. When, however, fully under the sway of the spherical urge, one lives "as he *wills,*" according to the glowing passions of one's soul. A normal psychical life is an individually adjusted balance between the actually feasible, on the one hand, and on the other the spherico-inner urge. In cases when the individual spherical effort falls short of realization, Psychical Scurvy, as a primitive and forced result, is bound to appear. In a state of normal consciousness, one's personality is limited and constrained to adjust itself to the narrow confines of the actual possibilities. But when raised to the level of untamed spherical effort, one's personality breaks through the normal way of life and lives up to its deep passions and volitional longings. In the one case, the personality lives a meticulously calculated, realistically purposive, mostly a one-sided rationalized life. In the other, the personality becomes free, unhampered, not premeditated, intuitive, and non-rational. The study of spherical life takes us, therefore, into the unplumbed depths of the human personality—in its untouched or unrestricted genuineness and pristine integrity.

CHAPTER VI.

THE THREE MODES OF CONCRETE PSYCHICAL LIFE

(Fact-Reality and Feeling-Reality)

In the course of our exploration we have followed two distinct roads which, in spite of their inherent difference, acted as a check-up on each other and led, each in its own way, to the understanding of the psychical realities. Of foremost importance, the research has to be carried on in conformity with the realities of the psychical life. That is to say, the actual experiences and psychical events, discernible either in an objective or subjective way, still must be observed and recorded in a strictly objective manner. In the case of Leonid, for instance, we are confronted with a real and intimate flare-up of a glowing love with the ensuing complicated processes; the ultimately resulting crisis and the inward-dynamic transmutation of all this into the nervous phenomena which have been truthfully recorded. Now, all this found clear reflection in Leonid's consciousness and was concretely described by himself. Simultaneously, these self-same abnormalities objectively manifested themselves in Leonid's actual behavior, in his extraordinary acts, and in his changed way of life. Now,

if we are systematically to penetrate into these psychical actualities, it is incumbent upon us, as is the case in any other scientific investigation, to compare the relevant facts with one another as well as with similar facts bearing upon other persons. Thus we, in an inductive way, arrive at characteristic phenomena of general meaning. Each and every individual is, in a very immediate manner, familiar with his actual experiences. For that matter, empirical psychology, or psychology based upon the Science of Man, is nothing but a scientifically elaborate, and objectively more precise, knowledge of all the actual facts bearing upon the psychical realities.

Yet we are also to consider that mode of psychical reality which can be apprehended only by feeling. By this we understand such experiences to which one never was actually subjected, but of which he is potentially aware, and which therefore are likely to arouse in him a sympathetic consonance, so that he is immediately led to apprehend their reality. So, for instance, when anyone should read aloud to you Leonid's diary, or when you peruse Tolstoy's narrative of Anna Karenina's happenings, these descriptions consonantly evoke in your minds potential experiences of an exactly similar kind as those reported to you. In consequence, you are, in an immediate manner, able to perceive or discern the degree of their plausibility and naturalness. In like manner, to use a simple image, a musical instrument that gives forth a certain tone will set in forced vibration the strings of another instrument nearby, if these strings

are keyed up in the same pitch as those of the former instrument. An artist, therefore, is able to carry us into another world of feelings, a world of feelings which we never have actually experienced, but the vivid description of which arouses in us a co-vibration of similar potential feelings. Similarly, hundreds of persons attending a theatre performance are, with a more or less intense tension, able intuitively to fall in with all the psychical processes going on on the stage, much as the events related in a novel or a biography are capable of being inwardly re-experienced by a reader. We, in a word, non-mediately apprehend the reality of these inwardly co-vibrating psychical events. Therefore, we are so susceptible to false notes in a description or to a gross exaggeration. Should a description grate our sense of reality, we inwardly defend ourselves against this infringement. As with all psychical forces, the introspection and the power of sympathetic apprehension differ from individual to individual in accordance with one's natural endowment and upbringing.

Every man possesses the capacity for an inner sensitiveness in reaction to the mental realization of another's experiences, and the capacity for the apprehension of the degree of their plausibility. Now, with ordinary persons, this capacity is vague and indefinite, but it rises in Art to the plane of a generally valid and living imagery. Unfortunately, the true nature and relationships of the expressions of the sympathetically apprehensible reality have not as yet been sufficiently

investigated by science. But psychological investigation shall always cling to the psychically natural sense of reality. If the investigation of concrete psychical life is to result in conclusions that are alien to our inward experiences, or that violate the sense of reality, it is absolutely indispensable to check up the objective correctness of the investigation, much as the mechanism of a gauging instrument is to be probed at once, if its reading appears dubious. On the other hand, the objective and artistic feeling-reality is to be tested and checked up by means of an experimental study of the corresponding real experiences and psychical events.

The psychological Science of Man, then, deals in the main with the actual realities of the psyche, just as Art deals with the feeling-realities. Our investigation, as has been said before, is to be an expeditionary exploration, *i.e.,* one that seeks to penetrate the given psychical reality in order objectively to observe and describe it, and to derive therefrom generally characteristic results. On the one hand, such an investigation has constantly to check up and correct its ways and methods, in order to ascertain whether they actually lead to the goal of our quest, to an objective observation of the provinces in question. On the other hand, the results of the investigation must be critically evaluated and compared both with the normal, the ordinary, and the artistically-objective sense of reality. This investigation, to be sure, seeks to penetrate the given spheres of the psychical life, which actually or potentially are accessible

to the inward experience of any normal individual. But only artists of all times and peoples have, with the intuition of men of genius, sought to penetrate and describe these inward experiences. Each investigation that results in conclusions alien to life is to be strictly checked up. Similarly, each investigation that degenerates into a psychological espionage, which tries to eavesdrop the allegedly most intimate wishes of a person, of which wishes we, even potentially, can form no clear image whatever, and which appear very strange and repellant to the normal sense of reality, is to be discarded.

As has been seen from the previous chapters, our investigations deal only with real psychical events, which can objectively be observed and compared in different persons and in various psychical states. These psychical events, and the results of their comparative study, are thoroughly understandable and verisimilar. Presently we shall have further opportunities to check up our conclusions on any one's own inward experiences.

So far, we have spoken of the normal and ordinary psychical life, which is focused upon, and harmonized with, the natural interests of the struggle for existence. There exists, for that matter, a normal or, as it were, everyday consciousness of a civilized adult (as to children and primitive individuals, more will be said later on). In brief, we shall denote this psychical state "normal consciousness," and in what follows we shall attempt a detailed and precise inquiry into this psychical

state. At the present moment, while you peruse this book, as generally in ordinary, sober life, marked by adaptability on the part of any individual, there operates in you who are perusing this book the normal consciousness. But let me now ask you: Which other factual and concrete modes of the psychical life are, from inner experience, known to you, esteemed reader? Most likely it will be replied that, besides the normal consciousness, there is also active the unconscious. Now, this is only an indefinite concept or a theoretical inference. But what really matters are the thoroughly *concrete,* factual modes of the inner life. It, furthermore, may be said that, setting aside the normal consciousness, there also exist instincts. But, as a matter of fact, even in the state of normal consciousness, there is ample scope for the play of various instincts such as hunger, love, and the like. Maybe, the reader is thinking of the unusual, though factual, manifestations of the instinctive cravings, which do not happen under the normal consciousness? Which, then, are these instincts? We will yet return to this problem further down. In this connection, dreams also may occur to the reader's mind. True enough, dreaming is a concrete mode of the psychical life, which mode is distinctly different from the normal consciousness and is, in addition to this, known to anyone through his or her personal and immediate experience.

I will now begin methodically to describe the various modes of the psychical life, which are familiar to

anyone's inner experience, and which through their inner interfluence dynamically alternate with one another in conformity with definite inner regularity.

We will avail ourselves of the previously defined and discussed terms and will describe first of all the spherical-primitive modes of the psychical life, with which we are, in an actual manner, fairly familiar. They are as follows:

Dreams.[1]

Insanity.

Hypnotical States.

Psychical States of Intoxication and *Narcosis* (by alcohol, morphine, etc).

Primitive Crude Instincts, or primitive crude manifestations of instincts.

In the case of dreams and of hypnotical states, as well as of insanity and of narcoses, we are dealing with the clear-cut cases of the spherical-primitive modes of the psychical life. They are decidedly different from the normal consciousness and, as a general rule, bring about the outburst of the more primitively organized psychical structures, which, by a dynamic nexus, are connected with the two other modes of the psychical life,

[2] As has repeatedly been emphasized by us, the primitive and intimate spherical life are flowing into each other. In a more precise way, dreams and the other states lead *mostly* to the *primitive* psychical sources, but they can, in favorable circumstances, lead to higher organized structures, or to the creative sources of the soul-life, such as creative dreams, trances incident to inner events reflected in certain poetic works, and so on. On Dreams and Intoxication States there will be soon published by us a special study: *Dreams and Imagination,* based upon the Science of Man.

as was evinced in the above, by the neuroses of Leonid and Max.

But also in the life of every person there can, in certain circumstances, be aroused primitive instincts or primitive modes of instinctive action, thus influencing the normal consciousness in a direction toward primitiveness. The more significant modes of the psychical life belonging to this class are known to everybody, *e.g.,* the cruelty and carnage of soldiers in a hot engagement at the front. All those who never were at the front learn of these facts from descriptions, which, by the way, are inwardly lived over by the readers of such descriptions. Thus, these facts attain to a state of what we call feeling-reality. During recent years, for instance, at the time of the famine in Russia, entire sections of the country sank to the primitive levels of anthropophagy. This also is known to you who are reading this book from objective reports, and thanks to the capacity for sympathetic apprehension. In extraordinary periods of war and revolution there awake in the social-psychical life both the spherical tendencies, such an intimate socio-ethical enthusiasm (sincere sentiments of ardent patriotism or of a furious social combativeness) and the primarily crude outbursts of the frightened fighting instinct. As a matter of common experience, a man in a state of violently emotional fits, such as are caused by wrath, hatred, jealousy, is under the sway of primitive elemental, undesigned forces. In such occasions he perceives, feels, and acts in a way decidedly different from

the one characteristic of the ordinary normal consciousness. With any individual there may arise, in the course of his life, more or less frequently, similar spherical-primitive exceptional states.

Now, all these various spherical-primitive modes of psychical reality can be subjected to a close and dispassionate observation and description only in the moments of their actual manifestation. It is in such moments that the inquiry gains new avenues of approach to the phenomena in question. Thus far we have been able to establish the following roads of inquiry: 1. The investigation into *primitive exceptional experiences* which happen, too, with normal individuals after a spherical-primitive *outburst.* In addition to the observation of the actual display of various manifestations, we can, in the most cases, lay hold on the confessions of the affected persons during or following the abnormal state. Thus, we have dwelt on Leonid's self-description as to his life previous and after the outburst of the neurosis. In this wise we are able objectively to compare the psychical events of the particular person in ordinary moments of the normal consciousness, on the one hand, with the moments of the spherical-primitive eruption on the other. 2. The investigation of the *primitive exceptional characters,* or the spherical-primitive persons, such as the insane, alcoholics, sexual offenders, and so on. Here we are enabled to compare the psychical events bearing on the spherical-primitive characters on the one hand, with the corresponding events bearing upon the

normal persons on the other. 3. The investigation into the *spherical-primitive elements* of the normal consciousness. We have seen that also in the course of the ordinary life, or of the realistically adjusted normal consciousness, an individual seeks, and usually finds (in so far as the combat of life admits), some opportunity for giving expression, in one way or another (intimately or primitively), to his predilections and spherical longings. In this way we are able to discover in the ordinary life of more or less every person either primitive or intimate spherical elements which lend an individually characteristic tinge, a subtle shade to the given normal consciousness. So, for instance, a more or less controlled passion for alcohol, for erotic excesses, a slightly controlled crude cruelty, etc.; or, contrariwise, a propensity to art and to reverie in one's spare time, an ardent and reserved religiosity, etc. It is incumbent upon the investigator to use extreme caution in the course of his observation and delimitation of the spherical-primitive elements, which, in the state of normal consciousness, are interwoven in an exceedingly complex way.

We now pass to the problem of the spherical-intimate modes of the concrete psychical life. They, too, are known to you who are reading this book from your personal and immediate experience. Let us, then, in a systematic way enumerate the modes of the intimate psychic realities, accessible to anyone's inner experience.

Artistic Inspiration, or exceptional states occasioned by the artistically creative emotion.

Religio-Prophetical Inspiration, or extraordinary experiences incident to the rapture of religious creative ecstasies.

Ecstatic and Tragic Experiences.

Spherical-Intimate Emotions, or spherical-intimate manifestation forms of emotions.

Under the artistically as well as the religiously creative inspiration there happen extraordinary spherical-intimate events, which gradually or suddenly burst open the normal consciousness, and produce with the artist or the religious person the immediate feeling of ecstasy. "I experience the feeling of a revelation, of a golden downpour," writes Max. We are familiar with this fact through the confessions of artists and prophets of all times. In such moments the given person's world view undergoes a profound change, and everything (as reflected in prophecies and works of art) assumes such an extraordinary spherical volitional-emotional aspect that even the dull and desolate environment reflects the impress of this glowing inspiration.

Furthermore, anyone, from personal experience, knows that also in the life of the ordinary persons occur ecstatic and tragical moments, or spherical-intimate experiences, which totally transform the normal consciousness and usually bring about psychical structures of a finer organized kind. In the everyday life one hears on every hand such familiar phrases as "intimate feelings" or "intimate experiences." By these phrases people use to denote the spherical experiences which are non-mediately

perceived by a man to be inward (intimate literally means inmost) and psychically deep-reaching as contrasted with the ordinary normal consciousness. We have seen from Leonid's confession how the inwardly glowing love burst open his normal consciousness, transformed his world-view, his character, and the tempo of his actions. He parted with his usual, student-like style of life, and reached a "hot, intimate sphere full of stress and of incessant reveries." The spherico-intimate transmutations of one's personality are often recognizable even through the striking mimical expression. The hotly dimmed eyes, the gaping countenance, the ecstatically straying smile, the entire peculiar disport, display in a purely outwardly mimical manner the vortex of a glowing intimate passion, which as it happened has overwhelmed the given person. *Yet, not only the love feeling, but any feeling*[2] *can in specific circumstances attain to a high level of inner development and assume a spherical-intimate aspect.* We can, in an objective manner, see it even as regards such organic feelings as hunger and pain, which in certain circumstances are fully capable of an inner deepening, and lead to a spherical-intimate transformation of the given personality. Thus, in Knut Hamsun's *Hunger* there are described the spherical-intimate experiences of a deepened feeling of starvation. Religion, that seeks to

[2] At this point we differ, both on principle and upon the basis of actual data, from Freud and Adler, who, in an one-sidedly rubricating way, are tracing the entire intimate life back to sexualism or to the will to power, respectively.

raise man over the level of the everyday life, or of the habitual normal consciousness, has at all times turned hunger (fasting) and pain (suffering) to advantageous account, for hunger and pain, deepened within, become an unfailing source of the spherical-intimate transformations of the human personality.

Now, each feeling admits of being lived through in either one of two directions (according to one's character and situation), to wit: (1) in the direction of the purposive motor reactions, and (2) as an intimate psychical experience. To put the matter in another way, when a feeling cannot be lived through in an outward actively-motor manner, it is capable of being released inwardly in an intimate-psychical manner. Hunger and pain, for instance, release natural and active reactions in order to assuage the craving for food or the suffering; one is looking around for means to satisfy his feelings, and is, by mimicry and behavior, giving an adequate expression to his active affecting cravings. But if one is not enabled, or does not desire, to satisfy his feeling (as in the case of religious fasting or of castigation), and is ready "to bear it within himself," then the frustrated feeling is likely to become deepened within and be lived through in a spherical-intimate manner.

I shall quote here two spherical-intimate experiences which, in a very direct manner, were awakened through the given person's admiration of beauty in nature. The first case was described by Knut Hamsun, in his novel, *The Growth of the Soil,* with reference

to a young humble villager (an example, by the way, of psychical feeling-reality). The second case is a report of an actual occurrence with a fellow-participant in a Psychological Expedition in Berlin in 1925, when the Recollection Method (Cf. Ch. VII) had been applied.

"Sivert, walking one evening by the river, stops on a sudden; there on the water are a pair of ducks, male and female. They have sighted him; they are aware of man, and afraid; one of them says something, utters a little sound, a melody in three tones, and the other answers with the same. Then they rise, whirl off like two little wheels a stone's-throw up the river, and settle again. Then, as before, one speaks and the other answers; the same speech as at first, but mark a new delight; *it is yet two octaves higher!*

"Sivert stands looking at the birds, looking past them, far into a dream. A sound had floated through him, a sweetness; and left him standing there with a delicate, thin recollection of something wild and splendid, something he had known before, and forgotten again. He walks home in silence, says no word of it, makes no boast of it, 'twas not for worldly speech. *And it was but Sivert from Sellanraa went out one evening, young and ordinary as he was, and met with this.*[3]

Now, let us turn to the second of the before-mentioned cases; one, described by a normal business man of middle age.

Berlin, 1925 (After the Recollection Method).

"I, with a dear friend of mine, have been to Weimar. The first evening of our stay there we went to the Belvedere palace. But the darkness of the night descended earlier than could have been expected, and, since we anyhow could not see anything in the palace, we took a stroll out of the dusky chest-

[3]-Italics are mine, F. Sch.

nut-tree avenue into the still light meadows. The quietude invited repose. We spread our overcoats on the ground, lay down on our backs and gazed silently at the pallidly greenish sky, which kept on growing darker and darker, until at last, on the velvety-blue background, the stars slowly, one after another, began to shine forth and twinkle. Like a huge bell, the sky hung over us, and an infinite peace filled my heart. The stars, so firmly fixed on the firmament, so irremovable from eternity to eternity, inspired me with a profound feeling of security and rest; I felt my being to dissolve and flow into the universe. The sky, as a bell overhanging the world, the stars, in an immutable order following their orbs, my own self—they all were one, an insoluble, indestructible, eternal, infinite unity. What, then, could happen to me, who is a part of this firmly established, indestructible universe?"

The previously described spherical-intimate modes of the psychical life can also in this instance be objectively observed and recorded only in the moment of their actual operation. Also here we, in the course of our investigations, were able to lay down the following avenues of research: 1. The study of the *exceptional experiences* during the spherical-intimate *outburst* which, in certain circumstances, occurs with normal and ordinary persons. Besides the dispassionate observation of the actual circumstances, of the various utterances and actions, there may, in these cases, be available confessions of the given person made during and after the outburst. Thus we had in the case of Leonid a confession of the spherical-intimate love outburst. We, thus, are enabled objectively to compare the psychical events of the particular person in the ordinary condi-

tions of the normal consciousness, on the one hand, with this state during a period of a spherical-intimate outburst, on the other. 2. The study of the *spherical-intimate persons,* such as saints, prophets, deeply inspired poets, morally-ecstatical heroes, and the like. Here we are enabled objectively to compare the psychical experiences with the spherical-intimate individuals, on the one hand, with the corresponding experiences by normal individuals, on the other. The spherical-exceptional persons are possessed of such an innately vehement spherical element that this element is well-nigh always disturbing the equilibrium of their realistically adjusted consciousness. With George, for example, the spherically combative element is so intensely developed, as also is the spherically artistic element with Max, that they cannot possibly find an adequate outlet for their life-energy in the circumstances of the realistically adjusted normal consciousness. In consequence, this latter is constantly being burst open by spherical eruptions. Again, the confessions of the biblical prophets show how violently they felt themselves drawn from the everyday life to the mighty spherico-prophetic element.

3. The study of the *spherical-intimate elements* or *nuances* which permeate and characterize, in an individual way, the realistically adjusted normal consciousness of the given person. The so-called moods, which are *relatively slight* but *nearly* permanent emanations of the spherico-intimate world, occur with any person and lend a spherical tinge to the realistically adjusted normal con-

sciousness. Moods may be either of a spherico-primitive or a spherico-intimate kind, such as a gnawing "twilight" mood, a melancholy "autumn" mood, a depressing "spleen" moodiness or, on the other hand, sunny moods of sprightliness and pluck. In numberless nuances, subtle shades, and gradations they reflect, in a way peculiar to them, the manifold interfusing modes of one's spherical life. The moods differ from individual to individual as to their frequency, intensity, direction and character.

Now, objective observation goes a long way to show that upbringing and education, in certain circumstances, are able to develop and to cultivate in a man the spherical element at the cost of his capacity for adaptability or of the realistically adjusted normal consciousness. These latter, then, are partly suppressed and cannot attain to a full-blown state. Thus, for example, a decidedly religious upbringing strives to inculcate upon a human being the idea that the life here below, the whole environment with its worldly interests, is nothing but a sinful illusion, a vain conceit, whereas the one really essential thing is the life to come, the spiritually-intimate life of the soul. Thus, on the one hand the wish and the capacity for a realistically adjusted normal consciousness is suppressed, while on the other the spherical-intimate religious element is constantly kept wide-awake and fostered. We, therefore, observe during periods of great religious revivals and in religious communities specific mass phenomena of an ecstatical or spherical-religious nature. The same per-

tains to the spherical-primitive persons. Some are, by their nature, possessed of a mighty primitive element, which constantly breaks through the normal consciousness, as can be generally noted in the cases of the psychopathic sexual offenders. With others, again, this element is advanced through vicious or deficient upbringing, whereby the growth of the realistically adjusted normal consciousness is hindered, and the primitive crude dispositions and passions are developed. This can be observed in the case of many among the socially dangerous boy vagrants. As everywhere in the psychical life, so also here the intimate and the primitive spheres are interconnected and dynamically alternate in accord with one's character and actual situation.

We see, thus, that the manifestation conditions (and the research avenues opened thereby) of the intimate and primitive spherical life, which, together with the normal consciousness, constitute the three actually different modes of concrete psychical life, are virtually the same. Each of these three modes of the psychical life is infinitely manifold, and all three make up the complexly integral confluence, which brings now this, now that mode of the psychical life, according to the given person's character and situation, into the limelight of consciousness. As to this regularity, and its underlying laws, more will be said later on.

In actual fact, people, out of their own experience of life, have always entertained a similar view, *viz.* that, besides the usual psychical life, there exist also "higher"

and "lower" levels, which find expression as exceptional states with any ordinary person, or as permanent states with exceptional persons. Midway between the saint and the sinner stands the average human being, much as in the case of any person the ordinary course of life moves midway between the rarely occurring ecstatic flights and the infrequent plunges into the lower depths. The consensus of general opinion seems also to bear out the fluctuating transition of the diverse situations and characters from and into each other, as is evidenced by the saying: Man does not remain in the same place always.

It is only in science that the theoretically strained deviations from this natural and life-like concept do appear. They can, in sum and substance, be epitomized as three different currents. First, religious-metaphysical psychology favors psychological platonism of some sort. According to this view, the higher, the spherical-intimate, mode of the psychical life is the quintessence and the root of the soul. The ordinary psychical life, attuned as it is to the worldly interests of the struggle for existence, and the primitive passions—both are sinful aberrations, digressions of the soul which at bottom is "celestial." Second, in contradistinction to this view, psychoanalysis produces a sort of inverted platonism, which boldly attempts to trace the entire psychical life to the spherical-primitive instinctive life of man. Even the higher, complex spherical-intimate facts are, to this faction, nothing but transformations and sublimitations of the primitive-instinctively impelled psyche.

Third, experimental psychology mainly dwells on, and inquires into, the normal consciousness, while it well-nigh completely disregards the spherical exceptional states, treating them, in the main, as rare effective excesses[4] or deviations of the essentially normal psychical life.

All these three conceptions are the outcome of sheer mental speculation, without foundation in actual facts, and are arbitrarily simplifying the manifold life of the soul. However, psychology based upon the Science of Man objectively ascertains, in consonance with its natural and non-mediate world view, the three different modes of the psychical life, which, connected with each other, interfuse into one inner psychical stream. By means of an individually adjusted distribution and interconnection of these three elements, the equilibrium of the psychical life is eventually brought about. Much as in any organic structure, the psychical system of man evinces diverse modes, which, however, are inwardly, by a dynamic nexus, connected with one another. Always, in the given situation, this or that of these three modes is likely to embrace or to express the indi-

[4]Cf. *e.g.* Willy Mayer, *The Phenomenology of Abnormal Hedonic Sentiments* (in "Zeitschrift fuer Patho-psychologie," 2, 1914). But these "abnormal" experiences may happen (as has been indisputably established) with any individual, and form the intimate or the organically essential kernel of the psychic life.

In *The Varieties of Religious Experience: a Study in Human Nature,* William James methodically collected manifold objectively concrete descriptions of the spherical-intimate experiences, which, however, have a bearing only upon the religious-mystic experiences, and do not clearly bring out the general intimate basis of the relevant phenomena.

vidual's living and integral totality of the general psychical structure. Any one mode of the psychical life, so far from being simply transformed into another, alternates with the two others, by means of the inner inter-connection of the whole psychical structure. When, *e.g.,* in the case of Leonid, the outbreak of neurosis follows on the heels of the intimate love that has been quelled, it would be a purely arbitrary deduction to aver that here love was transformed into neurosis. Alike the objective inquiry and the immediate perception testify that, in this case, the different modes of the psychical life dynamically alternate with each other in conformity with an objective regularity. After Leonid's intimate high-tension, his entire psychical structure was shattered, and in the resulting "spasmodic emptiness," there, in an organic way, grew up a nervousness, which redeemed the failure of the requisite high-tension of the integral psychical structure. By objectively observing the various life histories and the clinical case histories, one is enable to disclose the individual's realistically-adjusted normal consciousness and the individual spherical urge of the person, which urge also leads to individually appropriate outbursts of the spherical modes of one's psychical life. When the spherical quotient does not harmonize with the actually feasible mode of living, Psychical Scurvy is bound to arise,—*i.e.,* the morbidly primitive emergency-action, prompted by the unsatisfied intimate urge. This gives us an insight into the root of neuroses and opens

up, through a corresponding completion of the way of life, a road to their radical cure.

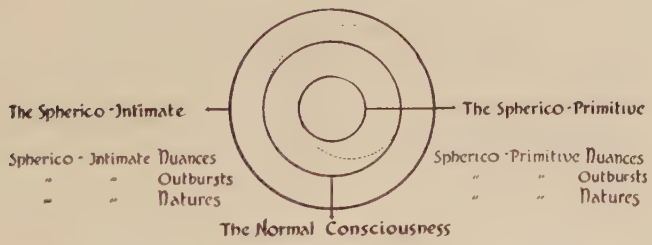
In the case of any person, and in any state, there are operating all three modes of the psychical life; yet so that one or another, according to one's character and situation, is demonstrably prevalent. However sober and prosaic the given person, and however solid his normal consciousness, still always he or she possesses a specific spherical element, characteristic of the particular individual. It finds expression and becomes observable as one or another of a set of finely graded nuances in the ordinary way of living, or as an exceptional state during spherical outbursts, which latter state is a permanent one with the spherical persons. Accordingly, the study of the spherical life brings us to the depths of man's inner personality in its pure genuineness and pristine integrity.

Art also is mainly preoccupied with the study and recording of the spherical-inmost personality. Therefore it usually depicts people in exceptional states, such as the spherical outbursts of love and other passions (*e.g.,* Anna Karenina), or it describes the continuous and ecstatically tragic ups and downs that mark the spherical-impassioned characters. Even while depicting the everyday mode of living, Art throws into high relief the truly personal spherical foundations and elements characteristic of the particular human being.

For the sake of our inquiry, the critical comparison of empirical psychology (as against experimental psychology) on the one hand with the artistic description on

the other is exceedingly helpful, for both are striving, each in its own way, to grasp the infinitely multiform reality of the soul.

What has been said above about the three modes of psychical life, which alternately flow into one another, can be, in a crudely schematic manner, sketched in the form of three circles that pass into one another, as is shown on the following diagram.



CHAPTER VII

INDIVIDUAL AND GENERAL METHODS OF SPHERICAL RESEARCH

(The Spherical Research-Expedition)

THE scientific exploration of the spherical life can be carried out by individual and general methods. The former enable one to inquire into the spherical quotient of a particular individual, into the degree and nature of his spherical urge, as well as into the characteristic traits and direction of his spherical life in general. The general methods, on the other hand, apply to those spherical phenomena, such as art and religion, which are invested with a general significance.

The Individual Methods

We have repeatedly observed that every human being possesses, besides the realistically adjusted normal consciousness, also a spherical-psychical life, both intimate and primitive. This psychic life manifests itself either as an element and nuance of the ordinary psychical life, or as an exceptional state of ordinary persons, as well as a relatively permanent mental state of exceptional persons. All these aspects of the spherical life can be

disclosed by the various methods of inquiry into the actual spherical life of the psyche.

The spherical urge, as has been shown above, differs from individual to individual, varying in its degree and nature: *the spherical quotient.*

The individually different organical and social circumstances determine the character, direction, and contents of the spherical life as regards any particular individual. Artists, devout persons, or erotic, or romantic individuals, as well as combative persons or, contrariwise, dull-witted persons governed mainly by habits,—with all and any of them the intensity and nature of the spherical life is, in an individual and unrepeatable way, conditioned by the organic differences in the given person's psychical constitution.

Also in the various age groups, the spherical life manifests itself in a variety of ways. With younger persons, the spherical life is likely to be blazed up more intensely and swifter, relatively at least, for upon them the yoke of the combat of life does not yet weigh very oppressively. With them the normal consciousness, that acts as an impediment on the spherical urge, is not yet fully developed. But also on its purely organic side, the spherical life of youthful persons is marked by its own peculiar direction and nature. Therefore, for instance, the feeling of love can, on purely organic grounds, in the bloom of youth be kindled and grow into a spherical-intimate passion swifter and more impetuously than in the riper stages of age. Each "na-

turel" and each age has its own sources of the spherical life. Most individuals in their youth pass through, as it were, a period of storm and stress, when the spherical life reaches its culmination point. Not before the passing of a number of years, that is, with the advance of age, a period of disillusionment sets in. The more powerful one's spherical nature, the weaker is the "disillusionment" and the later in life does it set in.

We have shown in the foregoing chapter that one's upbringing (conditioned by the inborn nature) is able to arouse and to foster the spherical element at the cost of the realistically adjusted normal consciousness, which, in such circumstances, remains suppressed and undeveloped. Needless to say, the normal consciousness can be especially developed through an appropriate education—at the cost of the spherical life. Similarly, it is possible to advance only particular aspects of the spherical life, *e.g.,* the aesthetic, religious, social-ethical, etc. Education is intimately associated with the social and cultural life at large. In the Middle Ages, for example, religion, as the source and manifestation of the spherical-intimate element, used to be, through education and the communal life, especially cultivated. In revolutionary periods, again, the combative drive (or, more truly, the emotional fighting complex) and the social-ethical enthusiasm, swell to a veritable spherical-intimate flood-tide. Each epoch, as well as each homogeneously civilized community, invests the spherical impulse of man

with a specific content and a particular direction. The research methods, accordingly, are to be framed so as to permit the observation of the spherical life of man in its organic particularity and in its concrete relationship with the social-cultural environment. They are the following methods:

1. *The Spherico-Biographical Method,* or the objective record of one's life history. There can be applied two procedures at once, to wit: (1) the autobiography, *e.g.,* when the given person records his own life history, and thereby reports his happenings and inner vicissitudes; and (2) the biography, or the life history, composed by relatives and intimates who are able to present even a still more truthful record of the given person's actual happenings. While applying this method, as always in the case of any one of the other methods, one has to build strictly on a basis of the factual material bearing upon the events, actions, and situations, as well as upon the actual experiences of the given person, his feelings and longings during these various events and situations.

The objective biography shows whether and to what extent the individual was able to reconcile himself to the realistically practical manner of living, or to fulfil his life within the realistically adjusted normal consciousness. Here, then, one's spherical quotient, or the spherical urge in general, comes to light: has the given person always, or frequently, felt himself violently drawn from the everyday life into the by-ways of the spherical high-tensions (as can be seen, *e.g.,* from Georges' biogra-

phy)? Or, does the spherical quotient fully correspond to the realistic possibilities of the actual life? From a biography, furthermore, one can establish whether the given person has sought to develop his vocation or his way of living along the path of the dangerous high-tension or, contrariwise, in the direction of peaceful security. From a merchant's biography, for instance, it will become evident whether he has been a solid, circumspect, sober business man or, in contrast, has displayed strong longings for commercial ventures and a disposition for big risky schemes and bold enterprise. Again, from a biography of a scientist one can see whether the given person has been a dry pedant, following the lead of recognized authorities or, to the contrary, has daringly attempted to blaze new trails for research and to discover new provinces, being constantly goaded by a creative urge and by a longing for immeasurable prospects.

In each biography it is generally necessary to distinguish the following two periods: the schooling and the after life. Through the record of the school life can be established whether, and to what degree, the given person has been satisfied with the ordinary rounds of the school life,[1] how intense has been, and for how long has lasted, the storm and stress of the years of youth; when and how did the "disillusionment" begin

[1] In his novel *Inferno,* Strindberg makes the following confession: "Born as I was with a home-sickness for Heaven, I used, already as a child to wail over the filth of existence; I felt myself 'a stranger and an outcast among my relatives and in company. * * *'"

to set in. From several biographies we could see, beyond peradventure, that, in the course of the school years, the constraint exerted by the family and school had succeeded in keeping in check the spherical urge, forcing it into the narrow frame of the school milieu and of the school-pupil's way of living. Only when the given person became fully independent, it actually was possible for him to give free rein to the *growing* spherical element. Now, frequently this development takes place because the inborn talent does not attain maturity before the passing of a number of years. Then new sources, as it were, of the spherical life are, in a natural way, unsealed. Thus, the spherico-biographical method brings out the spherical quotient in general as well as the selection and the history of the given individual's vocational career.

2. *The Spare-time-and-Holidays Method.* The vocational activity produces, as is seen from the discussion of the spherico-biographical method, subtle shades and elements of the spherical urge, which, to a certain extent, condition the selection and the nature of the chosen vocation. But in the hours of leisure, when the life-struggle is at rest, and especially on holidays, there usually break out one's spherical longings, which as a rule are suppressed, or very little satisfied, by the day-to-day realistically adjusted style of living. At all times, therefore, the prophets and spiritual leaders have been fond of using holidays for making fervent appeals to the crowd, for on those days the strain of the life-

struggle is released, while at the same time the spherical life is freer and more astir than usual. Then, of course, man's spherical nature, both intimate and primitive, can in a more unhampered manner, be brought into play. It is thus appropriate to study the actual demeanor of the given person, and his inmost longings, as they are during his leisure and on holidays, when the festively released spherical impulse comes into the limelight. Does the given person, on those days, go to the theatre, to the house of prayer, to concerts, to mass meetings, or to the public house or gambling resort? Is he, on those days, looking for primitively exciting debauchery or for the relaxation of the mind that comes from the spiritual-creative effort, and so on? Through the concrete study of diverse persons, the manifold manifestation forms of the festively released spherical urge come to light. Even the fact in itself whether, and to what extent, if at all, the given person is appreciative of holidays is of great consequence indeed. Is the spherical quotient of the given person so low that he appears to be fully satisfied with the everyday work, which work therefore has full mastery over him? Persons of this particular kind are not fond of holidays and usually fill them with workaday tasks, of which tasks, indeed, they never can have enough, much less too much. Or, on the contrary, is the spherical quotient so high (as sometimes actually happens with indefatigable business men or bustling politicians) that even their work-days are boiling over with spherical passions? For

such persons, work itself is one permanent holiday, a spherical flight, while the days of rest are boresome and useless. They usually sleep the holidays away and do not know what to begin. Midway between these two poles lies the graduated leisure of most persons, who on the holidays seek to live up to their spherical impulses, for then one has both time and liberty to live—not the way one is compelled, but as one wills. The holidays, therefore, are intimately related to the work-day mode of living. In consequence, the Holidays Method is to be applied in conjunction with the spherico-biograhical method, which latter method brings out the development and the nature of one's way of living in general.

Also, on holidays the dynamic psychical transmutation according to inner regularity, described in the above, is discernible with striking clarity. When the festively released spherical impulse cannot find ample scope for play, Psychical Scurvy is bound to appear. In the case of the relatively short duration of the holidays, Psychical Scurvy does not reach a high degree of development and usually vanishes simultaneously with the end of the holiday. This can clearly be seen also in the social-psychical life. The lower the spiritual level of the populace, the greater, as has indisputably been proved by statistics, [2] the frequency of alcoholic excesses, and of certain other specific crimes, committed just on holidays. In default of a spiritually productive outlet, the festively

[2] Cf. S. Ashaffenburg: *Das Verbrechen und seine Bekaempfung*, Heidelberg, 1903.

released spherical urge of man is seeking a primitive-degenerate escape. We had occasion to see a person whose delicate nature abhorred alcohol and eroticism. Being deprived, on holidays, of all work and company, he was simply intolerably bored and utterly unhappy. The unsatisfied spherical impulse leads to Scurvy or to the primitively-nervous manifestations.

A fairly representative case was observed with a certain bank director; a man of middle age, physically healthy, and engrossed with his vocation. To him holidays were dull and boresome. On those days, he was able to give only partial satisfaction to his spherical impulses by means of book reading and theatre-going—things not at all customary with this person. So it happened that just during the holidays he usually felt sick, complained of various paraesthesia, giddiness, nervous pains in the stomach, etc. These symptoms, however, totally disappeared on work-days, and have been dubbed, by the family and friends, "Sunday ailments."

The Holidays Method, that is, the objective record of a person's disportment, and of his inner longings, during the holidays, leads to a deep-reaching insight into the nature and character of the individually differentiated spherical life of man.

3. *The Exceptional States, or Outbursts, Method.* The spherical life, that manifests itself only as a part, or as one of a set of subtle shades, of the general way of life, appears in all its elemental force in an outbreak during the exceptional state. Each feeling, in

certain circumstances, can be inwardly deepened, and become, either gradually or suddenly and intimately, kindled with emotion, thus producing in a person exceptional states of the spherical intimate life. The given person is thereby violently carried away from the usual way of living, and from his normal consciousness, and gets under the sway of the stirred abysses of the intimate life. We have already described the exceptional states which (as in the case of Leonid) are likely to happen to any individual. We saw that in the exceptional states, the spherical personality manifests itself in all its inmost and primal force. Now, also with regard to the Outburst Method it is necessary to apply two distinct procedures, to wit: (1) the self-description, when the given person himself records his inner experiences during or after the outbreak (as has been seen in the case of Leonid and of others), and (2) the records made by others, that is to say, by persons of the most proximate environment, who have observed the reactions, acts, and situations of the given person during and after the outbreak. Yet the main condition as to either of these procedures is to procure absolutely truthful records of the concrete psychical life. Vague statements and designations, as, for example, "enthusiastic," "intimate," and the like, are utterly unsatisfactory and indefinite. It is requisite to describe concrete psychical happenings, images, and ideas which hold sway over the given person, his actual reactions and acts. Thus, for

instance, we find in Leonid's self-description images and ideas which originated at the time of his changed world-perception. We find there also an objective and precise record of his acts and reactions.

By our investigations we were able to disclose with certain individuals a permanent (frequently, an inherited) disposition to periodic "fits" or *outbursts* (under definite conditions) of various spherical passions, such as a spherico-boisterous wrath, a melancholy depression, wanderlust, and so forth. Also Tolstoy describes in *War and Peace* a characteristic disposition with Bezukhoff to spherical wrath-outbursts. In such moments the otherwise mild and pliant Bezukhoff thinks and acts spasmodically-impulsively, in accordance with the innerly aroused spherico-primitive urge.

The truthful record of the outburst, as affected through both procedures (self-description and description by others), leads one directly into the spherical element of man. Through a comparison of the various exceptional states of the same person as well as through a comparison of them with similar exceptional states of other individuals, one is enabled to arrive, in an inductive way, at results of general validity and significance.

4. *The Recollection Method*. The Outbreak Method deals with systematic recording of exceptional states. The Recollection Method, on the other hand, consists in inducing the given person to report any experience from his past, which experience carried him away from his

everyday life and placed him in an extraordinary psychical state. We urge him, in a word, to describe any spherical experience of his past. The reproductive imagination, for that matter, is a creative representation, which, as any form of imagination in general, reflects the emotional life of man. Our investigations have proved [3] that the Recollection Method brings into bold relief two important points bearing upon the spherical research. In the first place, the *selection* in itself is a momentous matter. Out of so many spherical experiences of the past, the reproductive imagination selects just this or that specific event. This selection in a measure defines the central point, the main line of the spherical-emotional urge. Secondly, the *elaboration* of the subject-matter is of great consequence. Through his particular way of treatment, the given person indicates just in what light he now sees, and how he records, his former spherical experiences, how much and which of the colors, shades, points of surprise, and images, bearing upon the particular spherical event, he has retained in mind and is able to report. Both these points can be very briefly summed up as follows: *what* and *how* the given person is able to recall to mind as regards the spherical life. A certain woman, for example, recollected, while applying to her case this particular method, the spherical-intimate experience during the delivery of her first child that had died a few years since. A subsequent

[3] Cf. also my work, *The Psychology of the Intimate Child Life* (in German), Ch. IV.

investigation actually revealed the fact that with this woman the craving for a child grew, in the course of years, to a very deep intensity, and became, in a quite natural way, an individual source of the spherical-intimate life. Without child, life appeared to her "drab" and "insipid." Actually, in the light of the Recollection Method, the central point of her spherical-emotional life stood out in sharp relief. Here is a short passage from her recollections:

"I recollect my state of mind about the time when my child was born as a really extraordinary feeling of happiness. But one particular moment stood, as an overwhelming experience, prominently out in the mass of what I previously and afterwards felt. That was the moment when I, for the first time, heard the *voice* of the child. This moment was to my mind a revelation of the miracle implied in the coming of life. This first manifestation of life on the part of the new creature was so actual, nay, I may even say in a paradoxical way, so inconceivably actual and immediate, that I was profoundly shaken. While previously, in the state of expectancy, my feelings of motherhood essentially had been those of anticipating the blissful, but still self-evident and freely controlled, possession—in that memorable moment I anew apprehended my precious possession as a stupendous work of some *unknown* superhuman power."

5. *The Imagination Method.* In the sober state of the normal consciousness, the spherical life can find scope for its play only in the form of elements and subtle shades within the narrow framework of the constricted, realistically adjusted life. A much more unhampered expression the spherical life finds through

the outbreak of imagination and day-dreaming which are experienced by almost every person living through a stage of relaxation or when in an appropriately pitched mood. We have had under observation several persons who have frequently and gladly indulged in reveries and, thereby, gave, in a vivid manner, expression to their mighty spherical impulses.[4] Free imagination provided them with opportunities of spherical self-expression and, thus, became to them a preventative remedy for Psychical Scurvy. Beginning with the artist and the "incorrigible visionary" down to the ordinary person, one can see on every hand plenty of opportunities of self-expression, to an individually variable extent and in an individual way, through free imagination in accordance with one's individual faculty of imagination and his or her spherical quotient.

There are, as is well known, two forms of imagination, to wit: the practical and free imagination. The former is closely associated with the realistically adjusted life; it seeks and retains only those mental images, or combinations of mental images, which, in a realistically practical sense, are conducive to the attainment of any desirable objective in a given situation. So, for instance, a scientist, a business man, an administrator, as a rule do not indulge in free imagination, but are seeking after those combinations of ideas which give them the opportunity of actually mastering a given object of

[4] So, also, Dostoevski describes in his *White Nights* a person who gave vent to his mighty spherical urge through free imagination; we find similar descriptions in Ibsen's *Peer Gynt.*

research, of commerce, and of administration, respectively. We have, in another book, [5] designated the practical imagination as constricted imagination, for it is limited through the nature of the concrete object or of the actual environment which one attempts to master or to change by imagination. In a state of normal consciousness, accordingly, practical imagination, which conforms, not only to the emotional sentiments, but to the given actual reality to be changed, adjusted, or controlled, is prevalent. Free imagination, on the other hand, is to a much lesser degree hampered by the outside milieu and, in the main, follows the inner emotional urge, which can find expression and embodiment in free day-dreaming and mental images. The business man or administrator is likely, when his day's work is done, during his leisure or while in an opportune mood, freely to indulge in imagination and dreaming only about this or that definitely desirable situation. In the spherical life, on the other hand, the reins are given to free imagination which is not limited by the given actual reality but, in the main, follows the inner emotional urge.

During 1919-1921 we have made numerous investigations into child imagination. By various experimental methods we have proved that free imagination is always organically bound up with the free or spherical emotional life, which life is, by means of fantasy, embodied or realized in images. [6]

[5] Ibid.

[6] Cf. my "Psychologie des intimen Kinderlebens" (*The Psychology of the Intimate Child Life*) in 4 parts, Berlin, Schwetschke & Sohn.

The Free Imagination Method can be applied in two different ways as follows:

(a) By inducing the given person to report the free imagination, the wishes and day-dreams, that frequently beset him, or which he very recently has experienced. Some imagination wishes persist throughout the whole life, beginning with the earliest childhood. These are, mainly, the intimately hidden missionary aspirations. Tolstoy in his *War and Peace,* narrates a similar case, bearing upon Prince Wolkonski, who, from his childhood onward, carried in his soul a spherical-intimate, deeply hidden, missionary impulse to heroism or to world-salvation. It has been shown by scientific research that most persons possess, to a more or less high degree, such deeply intimate longings.

(b) By inducing the given person, while in a mood for it, to write down an improvised story or phantasy. The selection of images, and their combination, the topic, the motive, and the quality of the inner suspense—all these can provide a glimpse of the freely creative spherical life. In order to eliminate the danger of a purely episodical and ephemeral mood, it is advisable to possess several imagination compositions by the given person that have originated at various times.

6. *The Exceptional Persons, or the Spherical Characters, Method.* The biographies of such persons reveal, as has been seen in the cases of George and Max, an intensive spherical life, which is with such individuals a relatively permanent condition. Also as regards this

method, we have applied both described procedures, *viz*: self-description and report-writing by others. In these cases it is incumbent upon the investigator to observe and exactly record the concrete psychical events characteristic of the continual spherical urge and of its struggle with, or resignation to, the realistically practical life, the tempestuous ups and downs of the spherical life. In addition, we have to compare the relatively permanent spherical life of the exceptional persons with the spherically exceptional states of ordinary persons, as well as with the spherical elements of the ordinary manner of living.

In contradistinction to all the previous methods, this last method can be applied only to the category of exceptional persons. This method, however, is of general significance for the problem of the spherical research at large. At this point we thus, in a natural way, have arrived at the general methods of spherical research.

The General Methods

The spherical experiences of the artistic, religious, or any other kind attain, in the course of their development, to a generally valid significance for all human beings. Frequently, in such cases, they find expression in permanent and objective results, which form important material for the spherical research. The general methods that may be applied in the investigation are as follows:

STUDIES IN PSYCHO-EXPEDITION

1. *The Artistic Works Methods.* Artistic works are eminent phenomena of the intimate spherical psychical life. True, these phenomena have always found their appropriate manifestation and their objective and imperishable realization form in literature, but they have been very little studied and made use of by psychology. It is inconceivable why psychology, which in other respects is so bent on exactitude and studies with the most stringent precision the results of the artificial reactions brought about in the laboratory, should have so utterly neglected those eternal documents of the intimate psychical life. Generally, all artistic works, as highly momentous research sources, may and must be employed in three different ways, to wit:

(a) As the products of free imagination, the works of writers (even as free imagination of any person), are an objectively important document of the spherical-intimate life of the artists in general, and especially of the spherical-intimate flight during the spell of artistic inspiration in particular. The selection of the images and their creative combination, the plot, the general motives, the lyrical trend, and the points of suspense—all these essentially are concrete psychical expression modes of the spherical-intimate life of the artist. Through a comparison of various artistic works of the same writer, with due consideration of his biographical events, and through a comparison of the spherical life of various artists, one may find an inexhaustible

mine of data for the objective study of the spheric-psychical life.

(b) In so far as the works of art evoke intimate experiences or co-experiences in wide circles of humans, they either provide us with a key to the spherical life of man or are instrumentalities by which other human beings are objectively aroused to spherical life. Here there open immeasurable prospects not alone for the spherical life and for its manifestations. Through a truthful comparison of the various forms of influence exerted upon diverse persons, and under diverse circumstances, by diverse artistic creations, one may approach the keys or factors of the spherical life, of which we, at our liking or according to need, may freely avail ourselves. In this way, the influence of the theatre, of artistic works in general, is being brought to bear upon humanity. But only the methodical study of these keys or factors will provide us with the opportunity of systematically organizing and regulating the spherical life of the masses. This, in its turn, is exceedingly important for the cure and prevention of Psychical Scurvy, and is also important for the methodical training and deliberate development of the spherical life.

(c) Artistic works open up the boundless world of the psychical feeling-reality. As has already been stated, everybody possesses the faculty of inwardly reacting upon imaginary experiences, and of sympathetic apprehending their verisimilitude and naturalness, for they put in forced co-vibration one's intimate psychical potentialities. With

individual human beings, this faculty is inert, defectively developed, but, on the other hand, in the case of the artistic intuition, this faculty of sympathetic penetration attains the power of clairvoyance, which has at its command a multitude of expression forms. Thus, the artist plunges into the spherical depths of the psychical life and brings their contents, in generally comprehensible images, up into the limelight.

Very frequently, a person gets a grasp of his own real self only in some artistic work, which in perceptible images reveals to him the dark abysses of his own soul. In the narrow framework of the combat of life, or under the prevailing normal consciousness, the human personality asserts itself in a partial and one-sided manner in accordance with the feasible and practical. But artistic insight penetrates into the concrete spherical life, where there is revealed the integral multiformity of the personality and its infinite primary depths. Therefore, Art is portraying men in the moments of their spherical outbreaks, of glowing passions; or it portrays the relatively permanent eruptive psychical state of the spherical persons. Again, it may portray the ordinary mode of living, while at the same time bringing the spherical-personal elements and subtle shades of the everyday life into very bold relief. Art, and especially fiction literature, is, however, not abstract, for it depicts and describes, in a concrete way, psychical happenings and processes, inner relationships and situations, as well as the

outside and inside conditions for their origin and development.

In such manner, then, we can, on the one hand, study the spherical life as it is represented in the artistic feeling-reality. On the other hand, we have to investigate through scientific research, the artistically recorded spherical processes in so far as these may effectually happen in actual life. Through a comparison of the results of the artistic and scientific records, that is to say, the sympathetically imaginative and the empirically factual record, we can, from various angles, delve into the nature of the spherical life. So, for example, we may check up Tolstoy's records of the intimate happenings with Anna Karenina on the self-description (or also with the descriptions by others), or on the records obtained through other methods, of actual intimate events, such as *e.g.*, those that took place in the life of Leonid.

2. *The Religious Works Method.* Art, in the main, gives us, not fact-reality, but spherical feeling-reality. The writer, through spherical intuition, penetrates into a world which he realizes by means of images, which world arouses and affects, not actual, but potentially possible experiences. However splendid the vivid imagery of the artistically portrayed characters, still they always remain artistic, ideated, but not actually real. The spherical-religious impulse on the other hand, produces or arouses spherical-factual reality, that is, such spherical-intimate experiences which can be apprehended as actual, real. However unusual religious

images, the religious person non-mediately apprehends the real actuality of such images. He apprehends them not as poetically created or fancied images, but as ones that have been revealed and invested with perceptible reality. The spherically transformed world-perception of a religious person, and his religious actions, are of a tragically serious nature. After all, religious action strives to alter the concrete relationship between God and man. Religious works are indeed remarkable manifestations of the actual relationship of God and man. They, like the works of the art of fiction, have found a corresponding expression in objective and imperishable forms. Religious works, too, can be applied to the spherical research in three different ways as follows:

(a) In the form of actual self-description of a prophet's spherical life and of his spherical-religious flight while in the state of religious ecstasy. In magnificent, actually experienced, images the religious works of a prophet give expression, through inner revelation, reflection, and longings, to the spherical passions and his continuous religious urge. Among religious works, one frequently finds records laid down by intimates of the concerned person, such as the given prophet's disciples or his close associates, who truthfully report his actual disportment, reactions, relationships, and intercourse with his fellow-men. All this goes a long way to disclose the concrete psychical reality of the spherical life. Should one compare the various spherical happenings bearing upon the given prophet, or similar

happenings with various prophets and at various times, and in various circumstances, one would be able to arrive, in an objective and inductive manner, at results of a generally valid nature.

(b) In so far as these works produce actual spherical-religious experiences in wide circles of correspondingly inclined persons, they provide us with the keys or factors of the spherical life of man in general. Here also there open immeasurable prospects not only for theoretical research, but as regards the problem of deliberate action upon the concrete spherical life. We, in this way, gain possession of the spherical keys and factors which can, in specific circumstances, in conformity to desire or need, be applied constructively. This is the way in which there operate the religious institutions, and religious works in general, to which institutions men have always, deliberately and willingly, submitted. But only through a close and dispassionate study of these spherical keys and factors, and of their influence upon diverse persons, and in various circumstances, is it possible to organize and regulate the spherical-concrete life upon a carefully devised basis. Much the same applies also to the works of art in their bearing upon the spherical-intuitive faculty of man.

(c) Many religious works search after and record several ecstatic and tragical moments in life, as generally various exceptional psychical events which are conducive to a spherical-religious life. In the main, religious works record various modes of religion of diverse

persons and in various epochs. These records must be critically compared with the scientifically organized confessions of religious individuals (as can be found, *e.g.*, in William James' *Varieties of Religious Experience*) in order thus to penetrate, in an objective manner, into the vast world of the spherical-religious life.

3. *Biographies and Autobiographies* of artists, prophets, saints, spherically-inspired combative characters, or of romantically inclined idealists. Such persons, unable to suppress their strong spherical impulses, are, therefore, all through their lives, seeking after an effectual way for spherical self-expression. The life histories of such persons contain the actual accounts of the origin, growth, and fulfilment of the spherical-psychical life.

4. *The Social-Spherical-Life Method.* In ordinary times, the social-psychical life is under the sway of the realistically adjusted normal consciousness and is distinguished by a more or less equable tempo and tension. But in extraordinary periods, or in exceptional circumstances, such as revolution, war, or religious revival, and the like, there is aroused in the human masses a spherical-psychical life, both intimate and primitive, of an unusual tempo and of extremely high tension. In such periods one can witness in the masses on the one hand psychical outbreaks of primitive-crude instincts and, on the other, the psychical flight of creative inspiration. In such epochs, then, is greatly intensified the spherical impetus inherent in the communal life, which life is,

accordingly, characterized by an extremely high degree of spherical tension.[7]

The communal spherical life, however, does not express itself only through outbreaks during exceptional states, but also as various new elements and subtle shades of the everyday life. In the hours of leisure and on holidays there are revealed the spherical cravings of the communal life. Houses of worship, theatres, mass festivals, etc. are social institutions which function mainly during the post-work hours and on holidays. In this connection there can also be proved, in the light of social psychology, the dynamic regularity, in accordance with definite law, of the spherical life. If, namely, the spherical urge cannot find expression for itself in an intimate or spiritually-productive way, it is, with an elemental vehemency, striving for a primitive outlet. I have already called attention to the following familiar fact: the lower the spiritual level of the general population, the more numerous are, according to statistics,[8] the primitive events of alcoholic excesses, and of other specific crimes, that happen particularly on holidays.[9]

[7] Cf. my book (in German), *New Roads of Social Psychology*, Ch. 5.

[8] Ashaffenburg, *Das Verbrechen und seine Bekaempfung*, Heidelberg, 1913.

[9] "The scanty figures of the comparative criminal statistics (covering work-days and holidays, F. Sch.), which I have quoted speak volumes. They shed a light upon the so-called Sunday rest. So long as the workmen, the young store employes, the laborers, are not enabled to spend their Sundays rationally, *so long as the public house is considered the only comfortable retreat* (italics mine, F. Sch.), the distressing situation that led Pastor Henn, a prison clergyman, to the following remark, will persist. He once observed: "The Sunday Rest Laws in their present form are a very dubious boon indeed." (Ashaffenburg.)

Given a spiritually higher level, the holidays, on the other hand, produce a striking ascent of the religious and aesthetic life: solemn religious services, colorful mass festivals, picturesque traditional pageants, and the like. Several spiritual movements as a fact, were born on holidays, when people are much more than usual susceptible to spherico-spiritual objectives. Now, not only the leisure moments of the life-struggle, but the life-struggle of the masses in itself, is rich with spherical elements. Each social stratum, each group, each class, and each nation has a faith of its own, and erects its own spherico-idealogical "superstructure," or builds up its own philosophy of the social and economic life. The spherical nature of the body politic, within the possibilities of the given environment, is a co-determining or co-influencing factor in the working out and in the evolutionary growth of the communal mode of living.

Crowds and human societies have a psychical structure of their own and should not be analyzed by analogy with the psychical life of individuals. The spherical events of the communal life, therefore, are to be studied in a direct, absolutely non-mediate, way, with due regard to their concretely and complexly peculiar structure, reflected as it is in the laws and principles of social psychology.

Organizing a Spherical Expedition

The concrete psychical life, and its actual spherical-

intimate ramifications, are infinitely manifold, and have been very little investigated by science. To make, in a gradual manner, this immense field accessible to science, there first of all must be created, in a methodical way, the possibility of a scientific collaboration of a great number of workers. A good many persons must participate in the investigation, not only as researchers, but besides as so many living sources of psychical reality, that is, as objects for self-observation and for observation by others. With each person, the spherical life reveals itself in an individual way and in a different aspect. The more persons, under various circumstances and by various methods, are put to the test with regard to their spherical-intimate life, the more the objective-comparative study will grasp the many-sided spherical life. The inquiry is to be concentrated exclusively upon the concrete psychical life, upon actually experienced spherical-psychical events and processes of one's soul-life. Thus, although our methods and our research system have a standpoint of their own, they are but points of view, to be regarded only as an auxiliary means for the collection of material in the field of the spherical-psychical life. One is at liberty to reject this viewpoint, but the objectively collected and classified material is of an unimpeachable significance. Absolutely, the investigation is to be an *expeditionary exploration,* so that it actually should penetrate into the sphere of inquiry, and dispassionately observe and record it, and should not

confound the discovered facts with the ancillary hypotheses essayed in the expedition.

I have already, in the previous chapter, dwelt on the basic principles of the psychological expedition research. Now I shall briefly describe the technical organization of an expeditionary investigation as it was actually carried out by us during the last few years. Already the designation "expedition" in itself is psychologically apt to prepare and focus the co-workers on the act of penetration and of close observation. An expedition consists of from 15 to 20 persons under the leadership of one experienced investigator. In the course of the first sessions, the participants are made familiar with the essentials of the expeditionary method and with fundamentals of the psychological Science of Man as regards the three interfusing modes of the concrete psychical life (normal consciousness, intimate and primitive spherical life). Next, research is conducted along the lines of the Recollection Method. Each participant is required to report a spherical event from his own past. Each report is correspondingly dated, but does not bear the author's name. These anonymous productions are handed over to the group-leader or are put into a special dossier. In the following sessions the reports are freely criticized. At this point, mainly three questions require and deserve particular consideration, to wit: (1) Does the given report contain objective records of the inner experience, or only subjective "opinions" about such facts? Opinions

without objective foundation in facts are, in this respect, devoid of all value. (2) Are the recorded psychical happenings or processes veritably of a spherical nature and why so? (3) Which are the unique and concrete facts of the reported spherical events? To all these questions, a definite and specific answer is to be given. Besides, this answer is to be deduced from the actual reports, and not through interpretation or speculative analysis. In a word, the answer is to be an outcome from the objective study of all the reported facts, their relationships, and from the critical comparison of the given facts with the data contained in other reports.

In almost every expedition we were compelled to waste a good deal of time and effort previous to the stage when the participants, some of them trained psychologists, could differentiate the given material by drawing a sharp line between the facts in question on the one side and the opinions about these facts on the other. It is not enough, for instance, to report, "I was very enthusiastic," or "I was in a particularly joyous mood," and the like. These are but vague and indefinite assertions. Each specific mood is productive of peculiar images and ideas, it transforms the world-perception, and brings about definite motor results (actions) and organic changes (heart palpitation, restrained or facilitated breathing, etc.) Images, ideas, actions, attitudes, are, for that matter, objectively concrete events of the inner experience. We have by now learnt the concrete records of Leonid, Max, and of others. "Every-

thing around me," relates Leonid, "suddenly became, as it were, lit up: the company, the food on the table, and so forth."

Through a critical comparison of the various records, and through a comparison between them with characters and situations in fiction literature of distinction, the expedition is enabled to penetrate more and ever more into the spherical life of man. From the Recollection Method, the expedition gradually passes on to the other individual and general methods, which already have been dealt with. Finally, the participants in the expedition may form new daughter groups, which are to report on a plenary session the more important results of their research. In this way, through a continuous and active collaboration of many, the expeditionary inquiry is likely to penetrate ever and ever deeper, and more versatilely, into the boundless spherical-intimate life of man.

CHAPTER VIII

NERVOUSNESS, SUICIDE, FORCED MORAL DEGRADATION, AS PSYCHICAL SCURVY

THROUGHOUT our investigation, neuroses have turned out to be Psychical Scurvy, *i.e.,* forced workings of the spherical urge, peculiar to the given person, the spherical urge that cannot be satisfied with one's actual way of life. A person, then, in default of the individually requisite minimum of spherical activity, is likely to find life "insipid," "drab," "empty," "tedious," "disgusting." Many persons simply cannot bear up under this strain, and are led to die by their own hands, for, as suicides usually declare, 'they can find no interest in life any longer."

Here is a characteristic description of a suicide mentality. It is a piece of self-description, composed after the Recollection Method, by a participant in an Expedition that took place in Berlin, in the winter, 1925.

"How strange! Each day has a name of its own; Sunday, Monday, Friday. Each name is so rich in color, has so much glow and sense! Yet what of myself? How are my days? They all of them are just Mondays; or only Wednesdays; or entirely nameless. Just a dash, and all is at an end. Emptiness. . . .

"And to what purpose is it all? Previously, I used to live at home. But at that time I thought so much of Germany. I used to fancy so much that was beautiful. There glimmered before my eyes one thing only—Germany. Gorgeous banisters, waxed floors, stone walls, palatial portals, staircases—we at home never lived in a house with a magnificent staircase.

"But now? What of it? A little town. Autumn. The streets before my windows are all alike, just as the days. They all seem to be born of the same mother. Oh, how tedious and disgusting it is!

"Now, in a hole behind the fireplace a heap of my old letters lies. They belong to the past, to a time long dead. But I frequently read them and revive in my mind the bygone times.

"So, I once upon a time put my hand into the hole, I raked up the pile of letters, grasped at random something, and drew out . . . a rope.

"The room is full of shadows; outdoors is fall. I am alone, a rope in my hands. One could imagine I would be planning . . . so I thought as if conversing with myself.

"I am beginning to believe that I have, of set purpose, been looking for the rope. I feel convulsions throughout my body. I rapidly throw away the rope and quit for the street. Late at night, when I returned home, I passed roundabout the place where the rope lay, and quickly went to bed. I felt, however, drawn to the damned place, as if someone were pulling me thither with strong arms. It occurred to me that the rope, lying there, about the fireplace, is coiling into a noose, is wriggling toward me, and is about to turn around my neck.

"I lie motionless, but something draws and pulls me, as it were, with iron hands. I jump from the bed and leap to the place where the rope lies. I stretch out the hand for the

rope and hold it. Now I speak to myself: 'What, you are afraid?' The hands are unwittingly knotting a noose.

"The head tells me that I never shall do it (for I love life too much), but I am simply drawn, just in order to tease myself, to make an attempt. . . . And later on, during other days, 'only Mondays again, days without names,' so I used to converse with myself. And I knew that nothing good and profitable would result from this, that ultimately the hideous thing would happen, perhaps against my own will.

"I used to excite myself so much that finally I threw the rope around my neck, placed myself upon a chair, and said to myself: 'Are you really afraid? What, you tremble?'

"The end of the story is a very simple one, indeed; I threw the rope away through the window, and there remained none of it. It is a pity, however, for it was a good rope. It stood me in good stead, by lending color to a few otherwise dull evenings."

In this composition there is recorded a suicide mentality, which the author yet managed to overcome, and of which he attempted to give an artistic interpretation. Here, then, this suicide mentality, a result of the loss of savor of life as an outcome of the spherical deficit, which forces a man to seek release through death, shows itself with a particular boldness and objectiveness.

Now, turning to the suicide statistics, one undoubtedly will find numerous irrefutable facts clearly proving that suicide, most frequently, is a phenomonen intimately associated with Psychical Scurvy. In times of war or revolution, the number of suicides, as shown by the corresponding statistics, decreases considerably, for war and revolution, as has already been observed

(Chapt. III.), invariably supply fresh psychical vitamins in that they arouse the spherical life, exerting thereby a beneficial curative effect upon the neuroses and upon the suicide mentality. Again, married persons, according to statistics, tend less to committing suicide than the single persons do. Large families, for that matter, produce relatively less suicides than childless families do. Although family life, and the worries about the children, go far to increase the burdens of existence, they, nevertheless, are fruitful sources of the spherical life, and, therefore, preserve a man from voluntary death. Such death is, after all, but a result of the spherical deficit.

Similar deductions follow from the suicide statistics also as regards the various seasons. One would expect (and Montesquieu once actually propounded the corresponding hypothesis), that the number of suicides ought to increase in wintertime, when diseases are rife and rampant, and the combat of life is harder. But, on the contrary, statistics prove that it is just in spring and summer that cases of suicide are very materially on the increase. This is to be accounted for in the following way: in springtime the thirst for life, the spherical urge of man, is most likely to become greatly intensified (in lyrical poetry, spring, as is well known, signifies a mighty factor of the spherical-intimate longing), and, in consequence the discord between the inward spherical urge and the way of life comes, in a tragic and critical manner, to a head. In all similar occasions, suicide is but an expression of the hard-pressed spherical-primary

life-urge, which, as it were, has, in the prevailing circumstances, lost sight of the particularly suitable sources of the spherical life-impulses, or is unable to find these sources again.

Others, again, are driven by the spherical dismay into a state of primitive and forced low level of behavior, that is, take to drinking and to moral excesses (as we have seen it in the instance of George' biography). Also in this respect, statistics furnish an irrefutable proof that in spring and early summer the number of sexual offences increases simultaneously with the numerical growth of suicides. Essentially, both are but individually different ways out of the tragically accentuated discrepancy between the spherical primary life impetus and the actually possible mode of life. With many persons, however, a common result is the disturbance of the psychical balance, or Psychical Scurvy, that is to say, the thwarted spherical urge finds for itself an outlet in the disease that supplies to the given persons primitively strong spherical impulses. Neurosis, it appears in such cases, is but a protective means against suicide or moral degradation, for they all, as has been said, at bottom are individually appropriate (dependent on the given constitution, upbringing, and situation) outlets for the spherical discouragement (*taedium vitae*).

When, for example, a panic breaks out in a thickly filled meeting hall, in a trice, all will instinctively be seeking to save themselves. Still, each individual, in accordance with his character and situation, will seek

to save himself in a distinctly different way. Those who are near the door will simply and naturally seek to escape through the doorway. But those, on the other hand, who are situated far from the door and near a window will make the unnatural attempt to jump from the window. Those, finally, who are situated in the centre of the hall will instinctively knock and jostle each other, and in such a chaotic scrummage a catastrophe is most likely to occur. The calmer and more disciplined one is (by nature or nurture), the easier it will be for him to manoeuvre carefully so that a catastrophe might be avoided. In like manner, persons, in a state of a spherical dismay, under the sway of an inner psychical panic, are trying to save themselves from the unbearingly "insipid" life. If, for the given person, the doorway of the spiritually productive flight is blocked up, if the individual is unable to find satisfaction in the actually possible mode of life, he would naturally attempt to save himself by any one of the by-paths available. And should the given person, thanks to his character and upbringing, possess sensibility against moral degradation, he certainly would attempt an escape, although in a catastrophic manner, by way of suicide or neurosis.

Therefore, then, neurosis, or Psychical Scurvy, originates in the following circumstances: 1. When the given person, thanks to the objective conditions of the environment, is forced to lead his life in a way that is below his spherical quotient. 2. When the spherical

urge, thanks to exceptional experiences (through an intimately kindled love or through a spiritual flight of any kind) is intensified. If the exceptional experiences suddenly die away (disillusionment, etc.), the intensified spherical urge would be unable to find at once the way back to the previous normal mode of life, and a "spasmodic emptiness," or Psychical Scurvy, would surely arise. We designate this state as Critical Psychical Scurvy, for it is caused by a crisis in the spherical-exceptional experiences.

Our investigation, furthermore, has brought out a still acuter form of the Critical Psychical Scurvy, which form I will try briefly to describe. It must, after all, appear familiar to everyone from his or her inner experience.

The more intensive one's spherical-inward life, the more vigorous is his power of psychical resistance. Strongly devout persons, flaming idealists, revolutionists, and lovers, are able to defend themselves better and longer against various kinds of suffering and temptations than ordinary persons do. This circumstance has at all times been well known, and has been turned to profitable account in socio-psychological respects. The highest military commanders, from the earliest times onward, have fully realized that the stronger the spherical ecstasy of the army (patriotic sentiment, blazing revolutionary feeling, religious fanataicism, etc.,) the intenser their resistance power, the greater the perseverance with which the army bears up under the pains and privations

of the struggle. On the other hand, one will observe that during catastrophes, which cause profound shocks or psychical traumas, man, through individually suitable spherical experiences, attempts to save himself from nervous collapse, for these spherical experiences are bound to strengthen the impaired or weakened energy of the soul-life. Leonid, as we have seen, was envious of Turgenev's Lisa, who, after a violent psychical impact, like many other devout persons in similar cases, was hoping as a nun, through a spherical-religious life, to find her resurrection. One can frequently light upon persons, who, in tragic moments, out of sheer inward shock, flee into a revolution, war, the excitement of political and public life, into "the midst of the plain people," and so on, in order to rebuild, through the high tension of fresh spherical experiences, their shattered psychical life.

This natural striving, or the inward readiness to the individually adjusted spherical high-tension, is as a rule so intense, that frequently even commonplace events acquire the power to arouse the spherical faculties. Here is a characteristic case. It is a self-description composed after the Recollection Method by a participant in a psychological expedition at Berlin in 1925.

"1917 I was promoted to the 8th grade (the final grade of a *Gymnasia i. e.* High School in Russia.) From purely personal reasons I set my heart upon leaving school altogether, and did not even trouble myself about taking out my diploma. It did not seem to me worth the while.

"It was springtime. A scarlet fever epidemic was raging in town. In our house also there lay two sick men—my own brothers. I longed to become sick. I slept one night side by side with my brothers, and a few days later I was removed to a scarlet fever barrack.

"I thought at the time that most likely I was going to die. But it was immaterial to me indeed. I recovered, and left the hospital. It occurred to me that during my sickness I had lost all connection with my acquaintances, relatives, and generally with all my previous existence. I took the electric tram-car and looked about and gazed into space. Everything used to make me tired. It was still spring. I thought in my heart: My life was saved, but why is everything so joyless, so utterly indifferent?

"The next day I felt a strong longing for the hospital.

"During the day I, together with another person, took a walk. We came into a quiet suburb. Little stores, old houses, pools of mud. We passed a cobbler's shop. He sat by the window in a dim little room, at his bench. I remained motionless on the spot, gazed, gazed, and could not turn aside. Black hands, a very thick thumb, the face covered with soot, and spectacles under the close-cropped drooping eyebrows. The head was a little bowed forward, the motions calm and slow. I stood for awhile and observed how he was working, and of a sudden I began to feel a strong affection for him, he became so near and dear to me, this old man, who so attentively and seriously was mending a shoe in a little, half-dark room. The mud around the place, the faded house walls, the people, and the sun—all became so dear and near to my heart. I could feel how there was kindled in me a great joy and a profound savor of life. I was drawn forward by an unknown power. I seized my companion's arm and whispered, "It is good!' So we continued our walk toward the shining sun. I felt happy and joyful that day, and many more days. The inward joy of

existence which then was aroused in me did not forsake me a long time afterward."

This case is one of a grave Psychical Scurvy. The given person lost all joy of living. He wished to be sick or even dead, had a longing for the hospital. But for that very reason the natural craving for, or inner readiness to, new spherical high-tension was now so intense in him that a commonplace spectacle of a cobbler at work suddenly acquired a spherical-arousing power. Vividly this concretely psychical event of the spherical-intimate outburst is depicted in this report. "Suddenly I began to feel such an affection for him, he became so near and dear to me, this old man," and so forth. Thanks to this spherical high-tension, the given person's soul-life was able fully to recover, to become again intact. "And the inward joy of existence which then was aroused in me did not forsake me a long time afterward."

The before-outlined conclusions, then, can be summed up as follows: Through inward impacts, or psychical traumas, the urge to spherical experiences as a natural means of self-defense is intensified, and these experiences, in their individually adjusted operation, are likely to heal or prevent the forced neurotic-primitive state. Thus, in the case of the psychical trauma we observe a forced operation, of a dynamic nature and in accordance with an inner regularity, of the individually peculiar spherical-urge, characteristic of the particular person, much as in the case with neuroses in general, or with Psychical Scurvy, as has been previously shown.

CHAPTER IX

PSYCHICAL MAN-THERAPY AND MAN-HYGIENE

(The Spherical Cure-Expedition)

We have already mentioned the individually different organic and social conditions which determine the direction and opportunities of the spherical longings. The normal psychical life is the individually adjusted equilibrium between the actually feasible manner of life and the spherical urge. In all occasions when the way of life fails to satisfy the intense spherical urge, or the urge that has grown stronger, neurosis, or Psychical Scurvy, is bound to arise.

The healing, therefore, of neurosis is possible through a methodical restitution of the individually adjusted equilibrium between the actual way of living and the spherical longings. The curative treatment, thus, is related not only to the symptoms of the disease, to this or that partial sphere of the psychical life, but to a *man* in his *totality,* according to the conditions prevailing in his actual life and to his peculiar spherical drive—*Man Therapy.*

With the help of the previously discussed methods, it is necessary, as a preliminary to the healing proper,

to investigate the nature and the development of the neurotic person's actual manner of life, as well as the degree and the nature of his spherical drive. In this way, then, the investigator is led to the disclosure of the source of the neurosis, *i.e.,* of the disease-provoking discrepancy between the actual style of life and the spherical urge, or—of the source of the specific deficit in the spherical self-expression. The healing of neurosis is to aim at removing the source of the disease, *i.e.,* to adjust the disease-provoking discord, or to fill in the gap in the given person's spherical experiences. Such a curative treatment can be effected in one of the following ways:

1. *The Therapeutic and Hygienic Change or Completion in the Way of Life.* To fill in the disease-provoking gap in the spherical activity, the given way of life, in conformity with the actual possibilities, is to be modified or complemented with the individually suitable spherical elements. In the case of the former business man (in Ch. III.) we could already clearly see that all his neurotic symptoms vanished with striking rapidity as soon as, acting on our advice, he resumed his spherically accentuated, exuberantly active commercial career. With this indefatigable business man, commerce, as we could see, was, in accordance with his upbringing, development, and social circumstances, the specific and best available source of the spherical life. A similar radical cure-success we saw (Ch. III.) also in the case of Annie as soon as she, in conformity with her peculiar spherical nature, was allowed to live in a free

and open way. Even thus, also, the rich woman fared, complaining as she did of grave hysterical symptoms during her "drab" life. These symptoms, however, vanished in the period of revolution, when her mode of life became, as regards the spherical drive, richer in several stimulating impulses. Here is another simple and representative case.

A high-school teacher in a provincial town, 38 years of age, physically healthy, a strong and active character. In the course of the last few years he displayed grave neurotic symptoms, which, from year to year, grew increasingly worse. Through an investigation, after the methods discussed in the above, a strong spherical urge could be established. In conformity with his education and the socio-cultural environment, the political and public activity was for this individual the peculiarly appropriate source of the spherical life. He came of a poor family, had been given, by the beneficence of a rich relative, a fairly wide education. From his earliest manhood on, he was dreaming of revolutionary struggles; as a student he twice, on account of political trouble, was sent into jail; he studied humanities, and for a long time was leader of a radical party association. At the age of thirty he was compelled by circumstances (material distress of his sick parents, his own large family, and so forth,) to leave the large town and to settle down in the country, where he found employment as a high-school teacher. The new vocation now takes up all his time and energy. Yet he is still a "left wing" radical; in his hours of leisure, and on holidays, he is engaged in writing, is reading books on political economy and preparing articles for the periodicals. His complaints in various self-descriptions always ring the changes on his "monotonous," colorless life. After an all-sided examination, we made

him know that his neurosis is a case of Psychical Scurvy, that is, of an instinctive activity of his thoroughly unsatisfied spherical drive, as a result of a continuous discrepancy between his way of living and the spherical-inward craving. Therefore, we counselled him to look about for a new position, one that would imply great public activity, in a large town or city. After strenuous exertions he finally managed to be engaged as teacher in a privately owned high school at the capital. There he found before him a very wide field for pedagogical-communal work and for active participation in politics. Also in this case, no sooner did the new mode of living set in than the neurotic indication vanished and soon was forgotten.

In all similar cases radical cure was effected through an individually appropriate change or adjustment in the way of life. This remedy, and it alone, is likely to remove the very cause of the disease, namely, the discord between the manner of living and the individually varying spherical lack. Also here, a striking analogy with somatic scurvy is observable, which scurvy can be radically cured, similarly, only through an individually appropriate change or completion in the diet as regards the proportion of vitamins.

In the case of Critical Psychical Scurvy, which arises in the wake of intimate-exceptional experiences, or of neurotic manifestations of the *provisionally* intensified spherical urge, it is requisite to change or complete, for a *definite period,* the way of living in accordance with the enhanced spherical needs. In such critical moments, many persons instinctively crave for travel, for a change of the environment, for (as has been shown in Ch. III.)

just through such means fresh spherical tensions may be brought into being to fill up the "spasmodic emptiness" in the soul. But the concretely feasible measures are not always adequate and sufficient. In this eventuality it would be necessary to make use of, or to intensify, the individually appropriate spherical factors, which are likely to make up the deficit within the intensified spherical urge, in the course of the critical transition period until the given person can gradually be brought again to be focused on the previous, satisfactory manner of living. Of these spherical factors more details will be given further on.

The question of the manner of living is of considerable importance not only as regards the healing of neuroses, but for purely prophylactic reasons as well. It ought to be a fundamental principle of psychical hygiene that a man is to choose his vocation in conformity with his spherical nature. Industrial psychology and vocational guidance ought to deal not only with a man's abilities for this or that career, but with the degree and nature of his spherical urge, which urge is to be examined after the methods discussed in the foregoing chapters. Education ought to concern itself not only with the proper development of the rational capacity for adaptation, but also with the spherical life of the human will. Through education, then, the sources of the spherical activity, which are of foremost psycho-hygienic importance, ought to be properly developed. In this connection reference must be made, *e. g.*, to art and reli-

gion, which provide man with the spiritual means for the maintenance of the vitally important spherical equilibrium.

Of particular importance, the psycho-hygienic selection of the individually adjusted mode of life is a vital matter—as far as spherical persons are concerned. Due to the enormously powerful spherical urge of such individuals, the inappropriate way of living is likely either to lead them to a forced moral degradation, as could be seen in the case of George, or brings about an outbreak of neurosis, as in the case of Max. Here one has to consider especially the individually different organic and social circumstances, which determine the character of one's dynamic spherical nature. With the spherical--adventurous George, the war and the social-revolutionary fights form the peculiarly available sources of the spherical life, while with the artistically inclined Max, the creative emotion acts as a source of the spherical impulses. Upon Max, for instance, the creative emotion actually does periodically descend as inspiration. In these blissful moments, then, the spherical urge freely breaks through, whereas in the dull "strawy" intervals, the urge is instinctively seeking for itself an outlet. Many artists give vent to their spherical urge through bohemian carousels, but with sensitive natures, such as Max's the tension results in neurotic outbreaks. The education and self-education of artists, therefore, ought to care for their adequate spritual training which, during the "strawy" intervals, would be able

to maintain the spherical equilibrium. With such artists as Max, then, only a partial change in the mode of living, as regards the spherical filling up of the "strawy" intervals, is requisite.

Now, the radically curative adjustment of the way of life has to be effected methodically in accordance with the established cause of the disease, which cause would disclose the source and nature of the aetiological spherical deficit. In the cases of the above-described former business man, and of the high-school teacher, the neuroses arose from the continuous discord between the spherical nature and the vocational everyday life. Accordingly, this day-to day life was to be fundamentally changed, which—as the events actually proved—could easily be done. Annie (Ch. III.) loses her equilibrium in the "drab" life of the closed boarding school, but she is inwardly restored after she has entered an open and free school. Max goes on with the artist's mode of living, and must only be provided with the spherical complements for the intervals between the creative high-points. In accordance with the degree and the character of the disease-provoking discord, for many persons a partial spherical change, or a completion through specific spherical "ingredients," is sufficient. Therein, accordingly, consist also the psycho-hygienic and the therapeutic significance of the evening rest and of vacations. They not only provide for man the needed bodily rest, but, as has been discussed in the foregoing chapter, also supply the spherical urge with vitally important op-

portunities of expression. We had under our observation neurotic persons, who, as the examination disclosed, had, for various reasons, known neither rest nor holidays. These persons could be innerly restored by submitting to the individually appropriate spherical-festival influences, in order thereby to balance the disease-provoking discrepancies. In this sense, the annual vacations of the gainfully employed persons acquires a particular therapeutic and psycho-hygienic importance, for, provided the presence of proper spherical conditions, it gives one the much needed invigorating "relief," "encouragement," and so forth.

2. *Spherical Factors.* However, it is not, in the given organic and social circumstances, always possible to change the inadequate (in the spherical sense) vocational career or, as in the case of Critical Psychical Scurvy, to increase the proportion of the spherical elements, particularly during the critical transition period. In such cases, in order to make up the disease-provoking deficit, it is requisite to engage, or to stress, those spherical factors which either are closely related to, or may become, the given person's established mode of life. We have already (Ch. III.) seen the curative effect of dancing, of traveling, or of the change of environment, all of these, most decidedly, being eminent spherical-provocative factors.

By spherical factors we mean those stimuli and relationships which are capable of arousing the spherical life in man. Each naturel, each age group, each stage of

culture, has its own specific sources of spherical stimulation, as well as its own spherical factors. A splendid spring landscape, which is likely to stir the spherical element in an artist, would leave the ever-active business man heedless—on account of the difference in their naturels. As a spherical factor, a beautiful woman is likely to impress a young man much rather than an elderly person—on account of the difference in the ages. While entering a house of worship, a devout person, rather than an atheist, will be overcome with religious-spherical emotions—on account of the spiritual-cultural differences.

We distinguish between general and special spherical factors. The latter are those which have their roots in the given individual's way of life. Under this class may be subsumed, for example, the spherical-provocative effect of the speech of one's native land upon one living abroad, of love letters, and similar effects, which, associatively or inwardly, are related to the ecstatic or tragic happenings of one's own lot, and, therefore, are likely to influence the given individual only. On the other hand, general spherical factors are those which, as, for instance, artistic and religious works, arouse the spherical life generally, in many humans, that is. Thus an actor on the stage is able to arouse spherical-emotional experiences in hundreds of persons—simultaneously.

Particularly, it is vitally important to differentiate between the involuntary-natural spherical factors and the intentional-free ones. The former as a rule originate under specific conditions of the given person's naturel or

of the given situation. They are relatively little dependent on one's free-will and deliberate action. They frequently arise unintentionally, quite unexpectedly. Of one's free choice, on the other hand, one goes to the theatre, to concerts, to dances, frequents churches, reads artistic or religious works, and so forth. These, then, are voluntary and free spherical factors, which a person may, deliberately and in response to an inner need, submit to.

We have, in the course of our observations, been able to establish the strikingly favorable effect of ordinary events, which have, nevertheless, turned out specific factors of the spherical life for the given neurotic person. I should quote, for instance, the following case.

A student, 30 years old, physically healthy, but very hot-tempered, is always dreaming of various schemes. Once, he, for a whole week, suffered of a grave mental depression, apathy, restless sleep. One afternoon he came home (it was May) and found upon the table a bunch of lilies-of-the-valley placed there, in his absence, by the landlady. Surprised and amazed, the student involuntarily smiled and was very pleased. The unsuspected flowers of a sudden evoked in him a veritable flood of intimate romantic feelings, and in such-manner he could, in a spherical-intimate way, recover from his neurotic depression.

Furthermore, a distinction must be made between the positive and the negative spherical factors. The former are those which evoke the spherical-*intimate* life, while the latter hamper or discourage the spherical intimate life and arouse the spherical-*primitive* experi-

ences. An autumn rain, withered leaves, the sight of ruins, are, with certain persons, conducive to nervous depression. We are quoting the following simple case, which is but one of a multitude that came under our observation.

A certain patient has displayed, in the course of a lengthy period, various neurotic symptoms. A closer examination brings out the fact that the patient recently moved into new but much-neglected lodgings: dirty, gray, and faded wall-paper, an old dilapidated cupboard, an uncomfortable room; all these depress the patient and arouse in him spherical-primitive experiences, of which however he speedily becomes redeemed—as soon as he has settled down in another dwelling.

The negative and primitive spherical factors can be divided into individual and general ones, as well as into the involuntary-natural and intentional-free ones.

With the help of an examination, after the methods described in the above, we are able to establish the individual (special) and the general spherical factors of the given person. Next, the objective of the curative treatment will be methodically to employ the natural-involuntary factors, and methodically to develop the individually appropriate intentional spherical factors. In this manner the proportion of the spherical elements in one's mode of living can be consciously enhanced, and the disease-provoking discord between one's spherical nature and one's way of life can be redeemed.

3. *The Spherical-Intimate Constellation.* As may be seen from the foregoing chapter, the spherical sensitiveness is especially intensified while one is in a state

of neurosis. The neurotic sinking creates an instinctive desire for release and recovery, and inner readiness to a spherical-intimate restitution. The mood of a person, in such circumstances, becomes considerably more receptive of an intimate world-perception. Given an intimate appropriate constellation of circumstances, even ordinary events should provoke profound intimate experiences, much as the proper key might unlock a vast shut-up treasure. The commonplace scene of a cobbler at work provoked, in the case quoted above, an intimate regeneration. "Of a sudden," he explains, "I began to feel a strong affection for him, he became so near and dear to me, this old man. The mud around the place, the faded house walls, the people, and the sun—all became dear and near to my heart. I could feel how there was kindled in me a very great joy and profound savor of life. I was drawn,—" and so forth.

In the concluding chapters of "Childhood and Adolescence" by Tolstoy, there is also depicted a similar process of an intimate revival in a moment of severe tribulation and mental depression.

Therefore, the shortest and most radical way of curative treatment is that an individually appropriate spherical-intimate constellation be found and developed in succession, for such constellation is likely to bring about an all-curing intimate resuscitation of the soul. This requires a methodical and very delicate penetration into the given individual's peculiar intimate soul-life, on which process we shall presently dwell at greater length.

4. *Psychical Cure-Expedition.* Neuroses, as a morbid-primitive forced activity of the unsatisfied spherical urge, can be healed if the given person consciously focuses his attention directly upon his spherical-intimate world, and there, redeeming his distorted inward urge, gives, in a spiritual-productive way, vent to his vehement cravings. Therefore, above all else, a man must be fully and concretely conscious of the potential existence in himself of an indestructible spherical-intimate world, and must fix his inward eye upon the latent boundless powers of the psyche. Looking back to one's past, one is able inwardly to fix the rare revelation-moments of his own intimate world, his own, that is, intimate-exceptional experiences. Naive dreams lingering in the memory from childhood, first love, religious conversion, moments of self-sacrifices, the intimate-tragic perception at the fresh grave of a dear friend, intimate-musical trembling at the sense of eternity, floating through one's body in such moments, gnawing anguish in the melancholy dusk of nightfall, any vague craving, and so on and so forth. It is the result now of enchanting accords of a symphony, now of witnessing a tragedy. It may also occur at some great historical moment, when a whole nation, or a class, have risen as one man, throbbing with an irrepressible courage and with a spirit of self-sacrifice.

The spherical mode of the psychical life is, beside the normal consciousness, actually present in each human being. But the normal consciousness, realistically ad-

justed as it is, becomes more permanent and prevalent, for it is aroused and determined by the continually prevailing interests of the combat of life. Shackled to the habitually predominating normal consciousness, a person becomes estranged as it were from his own intimate world, which world only seldom, as a flash of lightning-illumination, glows up in the course of the day-to-day life. The neurotic person is an individual panting after the spherical life, one who has lost the keys to his own intimate treasures of the soul, and is, through the spherical urge, instinctively striving to a morbid-primitive psychical state. But such individual, provided he undertakes an expedition into his own half-forgotten or veiled intimate world, is certainly able to recover from the disease.

Also here, the idea of "expedition" is being used in the sense previously expounded (Ch. II,) and means the actual penetration into one's own intimate and concrete psychical life. In contradistinction, however, to the spherical *investigation-expedition,* which aims simply at the observing and recording the intimate life, which is being explored, the aim of the spherical *cure-expedition* is the establishing a contact with one's intimate world, in order intuitively to apprehend it and fulfil one's life within its bounds. In actual practice, such cure-expeditions may be effected both on an individual and collective basis.

In the case of an individual cure-expedition, the expedition is undertaken by the given person himself; he

is in a position to select the individually favorable circumstances, and apply this or that of the special spherical factors. First of all, a precisely dated evening must be fixed—an expedition evening. This is the first step on the road to the inward readiness to make an expedition. It is advisable to fix a certain definite evening of a definite week-day (in our own practice it usually was an evening, and just the evening of the first week-day after Sabbath—Sunday,) in order to make, in due course of time, this evening itself, by an associate relationship, a special spherical factor. The lodgings, or at least the room, are, as far as possible, to be arranged in an intimate manner; the same should also be said about the dress. With each man, this or that specific article of dress or any other object for that matter, is, in a direct way or associatively, endowed with a spherical-provocative power. Slight, individually characteristic, changes in dress or in the furniture arrangement frequently produce in a man a certain intimate response. When a man assumes a quiet and calm pose, he is likely to arouse in himself the following clear and simple notion: I am a man, unlimited in his possibilities for rise and in his opportunities of sinking. In the course of the day-to-day life a man usually appears in his own eyes more or less small, in accordance with the particular organic and social circumstances, but at his core any person is infinite and possesses a force that springs from an eternal source. Each person in his childhood experiences the eternally joyous serenity of the pure child-life. In consequence, a man

who marshals before his mind's eye the exceptional state of any of his intimate experiences, who describes them, or muses upon them, arouses the full and concrete consciousness of his own intimate world. Spontaneously, thus, is born the inward quiet concentration, which paves for man the way to his own intimate self.

Ideas, images, emotions, and longings, gradually divest themselves from their supposed fragmentariness, and become inwardly intertwined into a concentrically radiating consciousness, much as a composer blends the various tones into a symphony, that of a sudden has been aroused in his soul. Thus, one is enabled to approach more and ever more closely the cosmic-intimate primal sources of the soul-life; each impression from the outside world, and each inward emotion, springs from, and leads to, this cosmic-intimate sources. The shoemaker at his bench (in the foregoing description,) the star-spangled sky (in the above-mentioned story by Tolstoy,) each dot, each turn and twist, all the worlds about us and in us—everything becomes transparently luminous and reveals the inconceivably simple, eternally-creative cosmic whole, a primal entity. One feels the shuddering-ecstatic inherent pain of the universe and of life, both of which incessantly are being destroyed and shaped anew in the cosmic-eternal cyclone of creation. A man, in such moments, is overwhelmed with a still-glowing shudder, akin to the emotion aroused in artists by spells of inspiration, and one which may descend upon any person in the rare revelation moments

of ecstatic and tragic experiences. At all times, men, in such states, have immediately, in themselves and from themselves, visualized the Absolute, have merged with God, without losing sight of His impenetrability. One is apt, in such a state, to lose himself in the cosmos, without, however, losing his grasp of the cosmos, like the artist who penetrates into another world, to which he becomes subjected, without at the same time losing clear sight of this world, and without ceasing his creative re-shaping of this world. The more intimately he is subject to this new world of his making, the more he is able to hold sway over it. This paradoxical double existence, to wit, to become merged in a thing and at the same time to resurrect, is the open mystery of all creation, the dialectic aspect of the integral intimate-spherical life of the soul.

We shall in the coming chapter dwell in greater detail on these psychical phenomena. Now we should briefly stress only this. At all times, mystics and artists, persons who are seeking for and evoking such spherical-intimate experiences, have been able, each in his own way, to turn these exceptional experiences to account for the creative processes of the religious or artistic kind. In the Jewish life, for instance, during the modern times, the Chassidic ecstasy (*Dvekuth*), an intimate ecstatic concentration, has become a most prolific source of an immense healing soul-force, both from the point of view of individual and social psychology. Again, as to artistic inspiration, these experiences provide the in-

timate spherical source of the artist. In various ways, mystics and artists have described their particular spherical visions, but everywhere the common spherical nature of the events is unmistakably perceptible. In the previously quoted self-description by the artist Max (Ch. V.), his intimate ecstasy is described by him as follows:

" . . . I felt as light as a feather. The whole world was bright and translucently clear. It seemed as if the whole world was celebrating a festival. . . . There suddenly welled up in my soul an endless flood of images and rhymes. I felt as if a downpour of intelligible light had overwhelmed me," and so forth.

Now here is a similar description by Plotinus, who, likewise, reports individual variations of the spherical-intimate experiences, though depiciting them in different colors.

"Many times it has happened. Lifted out of the body into myself, becoming external to all other things and self-centered; beholding a marvellous beauty; enacting the noblest life, acquiring identity with the divine; stationing within it by having attained that activity; poised above whatsoever within the Intellectual is less than the Supreme; yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happened that I can now be descending, and how did the soul ever enter my body, the soul which, even within the body, is the high thing it has shown itself to be." [1]

"This that I say will be acknowledged by any one who has experienced it; he will know that the soul then lives another life, that she advances towards the Divinity, that she

[1] Ennead IV. 8, 1, transl. by S. Mackenna, London, 1924. Vol. III, p. 143.

reaches Him, possesses Him, and in his condition recognizes the presence of the Dispenser of the true life. Then she needs nothing more. On the contrary, she has to renounce everything else to fix herself in the Divinity alone, to identify herself with Him, and to cut off all that surrounds Him . . . . Then the soul can see the Divinity and herself, so far as is possible to her nature. She sees herself shining brilliantly, filled with intelligible light; or rather she sees herself as pure light, that is subtle and weightless. She becomes divinity, or, rather, she is divinity. In this condition the soul is a shining light. If later she falls back into the sense-world, she is plunged into darkness.

"We should not even say that he who sees will see, but only that he will be what he sees, in case that it would still here be possible to distinguish that which sees from that which is seen, or to assert that these two things do not form a single one. This assertion, however, would be rash, for in this condition he who sees does not, in the strict sense of the word, see; nor does he imagine two things. He becomes other, he ceases to be himself, he retains nothing of himself. Absorbed in the Divinity, he is one with it, like a center that coincides with another center. While they coincide, they form but one, though they form two in so far as they remain distinct. In this sense only do we here say that the soul is other than the Divinity. Consequently this manner of vision is very difficult to describe. How indeed could we depict as different from us Him who, while we were contemplating Him, did not seem other than ourselves, having come into perfect at-one-ment with us?

"As this vision of Divinity did not imply the existence of two things, and as he who was identical to Him whom he saw, so that he did not see Him, but was united thereto, if anyone could preserve the memory of what he was while

thus absorbed into the Divinity, he would within himself have a faithful image of the Divinity. Then indeed had he attained at-one-ment, containing no difference, neither in regard to himself, nor to other beings. While he was thus transported into the celestial region, there was within him no activity, no anger, nor appetite, nor reason, nor even thought. So much the more, if we dare say so, was he no longer himself, but sunk in a trance or enthusiasm, tranquil and solitary with the divinity, he enjoyed an imperturbable calm.

"In this condition, indeed, the soul busies herself not even with the beautiful things, for she rises above beauty, and passes beyond even the (stoic) "choir of virtues." Thus he who penetrates into the interior of a sanctuary leaves behind him the statues (placed at the entrance) of the temple. These indeed are the first objects that will strike his view on his exit from the sanctuary, after he shall have enjoyed the interior spectacle, after having entered into intimate communication, not indeed with an image or statue, which would be considered only when he comes out, but with the Divinity." [2]

However, not only with poets and mystics but, as has already been said, with any person (particularly in moments of ecstatic joy or at tragic junctures,) such spherical-intimate experiences may and do actually occur. True, they usually happen very seldom and unawares, but, nevertheless, are apt, by a methodical self-expedition, to be refined and developed, in order thus to become, for the given person, not only a remedy for psychical troubles, but also a means for an intimate flight of the soul.

[2] Ennead VI. 9, 9, 11; transl. by K. S. Guthrie, London, 1918. Vol. I, pp. 167-170.

Here, for example, is the self-description by one of our patients:

Alexander, 29 years old, of average intelligence, is employed in the editorial room of a newspaper office, and recently has been displaying grave nervous symptoms. On the basis of an examination, after the individual methods of the spherical research, we informed him about his peculiar spherical nature, and in this way prepared him for a self-expedition. Now these are the words in which Alexander describes his intimate experiences in the course of the self-expedition which he quite easily and naturally carried through.

" . . . Again I spent a bad night. In the morning I awoke tired and broken. I lost all control over myself. Grave worries harass my brain. All my limbs are filled with queer pain. Particularly I am suffering from the stitches in the chest, and at times I can hardly breathe. The whole yesterday I was running about as if poisoned. Only at dusk I went home. While I went up the stairway, an inward resolve was riping in my mind. There flashed up the idea, which had been instilled into me by the doctor yesterday, that in myself, in my own soul, there were forces enough and to spare by which a man's life can be glowed up and warmed. While climbing the stairs, I for a second reflected on that notion. This thought, or perhaps only the inward readiness to accept it, has now, suddenly, and, as it were, out of an inward concealment, unsealed somewhere in the inmost recesses of my soul a silent fountain. But how strange; this calm fountain is so remote and so concealed, and yet it is exceedingly proximate and accessible. I entered into my room and silently locked the door behind me. Still more silently I took off my overcoat. Dark was the room, and through the only window the light of the street lantern, which stood just opposite my window, beamed in. I was loath to light the lamp; strangely,

the lonely darkness now was so suggestive of my far-away home and, therefore, was so near to my heart. I silently sat down by the window and mused intensely, the head leaning against the arm. I was, as it were, penetrating deeper and ever deeper into my soul. Of a sudden, I recall my little sister, Hayele, five years old, who now is (as they write me from home) sick. Recently, when I parted from home for the city and bade farewell to my parents and relatives, Hayele was the last one to whom I said good-bye. She childishly fell round my neck, started to cry vehemently, and hugging firmly my neck, simply did not want to let me depart. They had forcibly to carry her away. The child kept on crying and sobbing. As I was already sitting in the buggy my mother saw me off, peeping out of a window, from which I could distinctly hear Hayele weeping. And now, as I am sitting by the window, this crying is again reverberating throughout my soul and arousing in me a deeply concealed and yet unusually near echo. I cover up my face with the palms of both hands, and, lo, there flash up in my mind numberless images, which, in my inward silence, become strangely entwined and vanish out of the painfully sweet longing for love and life, which at the time has permeated my whole being. I cannot exactly put it into words. I lift my head and look about me. It seems to me now as if the lonely darkness, the street lantern, the houses across the street, everything was being overflowed by the eternal and silent fountain that was unsealed in my soul. I am overwhelmed with an unspeakable feeling; in me, and around me, in the overflowing silence, there are stirring mutely bewitched voices and . . . suddenly there was kindled in my soul an intense desire to live. I lit the lamp, and resolutely sat down at the table and started working. Late at night, after having worked for a long while, I fell asleep and slept soundly, and the next morning I awoke fresh, inwardly composed and inspired."

In this self-description (as in many others,) one may clearly discern the process of a curative self-expedition, which transports a man into his own spherical-intimate domains and permits him to redeem the primitive-distorted spherical urge, in order to fulfill it in a spiritual-productive way. We used to advise our patients to carry out such a self-expedition, regularly and systematically, once a week. As has been previously said, in connection with the expedition all the general and individually available spherical-positive factors are methodically applied. The expedition proper is, in the described manner, carried out weekly on a set day (usually on Mondays), which day in the course of time becomes itself a spherical factor. We even do not shrink from those spherical-productive factors that are physically strenuous, and, therefore, must be employed only with great medical precaution. With a certain patient, for instance, it could, through an examination, be fully established that, starting from his earliest youth, fasting used to exert upon him, as it does upon many other individuals, a spherical-positive influence. Since this patient was physically in good health, we permitted him to fast a few Mondays. In consequence, it became sufficient for him to fast only one half of the day, and in due course he reached a state when he managed to effect a self-expedition without fasting at all. But most energetically and deep-reaching his self-expedition would turn out if it followed after fasting for a whole day. In brief, should a person want to become an artist of his

own life, should he desire to regenerate and re-form his primitive-deformed personality, he must not shrink from great exertions, just as an artist ought not to shrink away from any necessary laborious effort, from any creation-travail.

After each self-expedition, a truthful self-description, of the greatest possible precision, ought to be made, in order to fix and inwardly deepen the event in question. Not everyone is likely to succeed from the start as regards this self-description, for the success depends largely on the individual nature and on the given person's literary skill. But slowly, sooner or later, anyone, by means of methodical guidance, is able to master this task. From one time to the other, the spherical-intimate road becomes increasingly easier, more practicable and passable. Together with the patient we used to analyze the self-description, gradually to find and comprehend the individually diversified hindrances for the spherical life. In accordance with the general psychological law of exercise, it is possible and requisite, through methodical training, to foster and develop the spherical-intimate forces and dispositions. Therefore, the treatment must first of all be one of an expeditionary nature, that is to say, one has to avoid theoretical speculation and vague interpretation. He, on the contrary, is supposed to penetrate into the spherical-intimate life, to observe and report it objectively. Only on the basis of such an objective discernment, it may become possible to train and regulate the spherical life in conformity with

an inner regularity along the lines which have been tried by us through the above-described methods of Man-Therapy.

The spherical-intimate experiences in their most pointed form, as the one recorded in the self-description quoted above, are by no means *unconscious* or *subconscious* processes. On the contrary, they are fully reflected in the given person's consciousness, which is just focused on these experiences and derives from them, for a long time to come, deep-stirring reminiscences. Also, no supernatural phenomena, or odd psychical excesses, are in question as far as these experiences are concerned, but the spherical-intimate experiences are entirely *natural* psychical phenomena. With prophets and poets, they occur as rather permanent and clearly prominent happenings, but they are also likely to occur with any individual, either as infrequent events in the given person's ecstatic and tragic moments of life, or taking on the form of fine shades and components of the day-to-day life (Cf. Ch. VI.) The spherical-primitive and the spherical-intimate life, as well as the normal consciousness, are concrete modes of the psychical life, all of which are taking place in the conscious, and in this way create different, but entirely natural, *modes of consciousness.* The normal consciousness, however, is the more permanent mode, for it is adjusted to the continuous everyday combat of life. But everybody is endowed with the organic dispositions (as has been proved by all the quoted, objective observations) not only of

the primitive consciousness, but of the intimate-creative as well. These dispositions, as all psychical propensities in general, differ from individual to individual and are, like all psychical propensities, capable of being developed and *trained.* Provided a right training, therefore, any person acquires more and ever more possibilities, not only to be redeemed from the forced neurotic-primitive degradation, but to give full spherical-intimate expression to the distorted psychical urge, in order to attain the cosmic prime-sources of the soul-life. The methods of the psychical Man-Therapy, in the course of their further development, open up unlimited prospects for psychical Man-Culture, that is to say, for man's methodical striving to grasp and to master his own infinitely manifold nature, and to extract and enjoy the potential eternal treasures of the human soul.

CHAPTER X

THE LAST CAN BECOME FIRST

(Human Science and the Scientific Man-Culture)

> The art of giving shape to human powers is the supreme art.
>
> *John Dewey.*

(a) *The Autonomy of the Soul-Life*

THE epochal instruments of natural science in modern times are observation and experiment. Both essentially are the embodiment of the great effort to see nature in her *own* inherent regularity. This, however, was not easy of achievement. For centuries there was going on a hard struggle between the scientific spirit and man's speculative propensity *to create* abstract notions and conjectures about nature. Only in the course of time the scientific investigators have gradually succeeded in excluding all subjectiveness from their inquiry and, thus, are enabled *to see* nature in her own life, in her own processes and modes of manifestation. Observation aims at *seeing, i. e.,* getting a vision of nature, while the aim of experiment is to produce conditions which would admit of such a vision being seen. Observation and experiment, as Professor David Koigen, a modern German philosopher, once, in another connection, has well put it, sig-

nify the autonomy of the object of natural science, which object, in all its infinite multiformity, now is getting a chance to find adequate expression in science. In the Hebrew religious *aggadic* consciousness it has been an established maxim that not only man, but nature, too, offers praise-songs to God; unto the smallest blade of grass, each living creature offers God a praise-hymn of its own, which praise-songs must not, in a despotic manner, be drowned in the sounds emanating from man. Only when man, as it were, has perceived nature's own praise-song, has made it the object of scientific investigation, only then the epoch of man's deliberate mastery over nature did actually begin.

And yet, for many generations, this accomplishment of man covered only the surrounding world-nature but not his own man-nature. Man, who is striving and able to "see" nature, does not really "see" himself, that is to say, is *creating* vague notions and conjectures about his own soul-life. It was not until the last century that psychology was put upon a basis of observation and experiment, which, however, have comprised but single aspects of the psychical life. Experimental psychology does not yet "see" man in his integrity, man in the wholeness of all his *own* concrete-infinite multiformty. The great inner world of the fiery passions, the intimate abysses of personality, are grasped rather by artistic than by scientific intuition. Psychoanalysis has, in its own way, grasped a few single aspects of the soul-life, but as a matter of principle it refuses to "see" and observe man

in his concrete multiformity, preferring "to interpret" this or that particular human being (interpretation method). On the other hand, the psychological Science of Man is striving, just as this is—in its own way—done by Art, to *see,* that is, to observe and record the concrete infinite nature of the soul. The methods of the Science of Man, as they have been described above, are searching for, and availing themselves of, the various conditions, under which man's psychical nature may be seen in its own essence. In this sense, the domain of natural science is being extended, since, thereby the autonomy of man's psychical nature, which should find expression in all its peculiar multiformity, has also become the object of a purely scientific investigation.

Therefore, in the center of our study we have placed the natural Science of Man or, in brief, the Science of Man. Granted all the differences between world-nature and soul-nature, science may and must ascertain and assert the full autonomy of the inner life with regard to these two realms. We shall later on take up the discussion of the natural boundaries of this autonomy in relation to various branches of knowledge. For the moment, we should only emphasize two concrete-vital, momentous points, which are intimately related to one another and, in a certain sense, form between them the real essence of the general and natural Science of Man.

In the first place, the explorer in natural science does not stop at the surface of the natural phenomena,

but is seeking to get access to the usually concealed, albeit real, processes which, as a rule, interact in any object of the living nature, and, in certain circumstances, can be concretely seen by the explorer's eyes. Just so, the Science of Man does not cling to the surface of the day-to-day psychical life, that is to say, to the normal consciousness. It is, on the contrary, striving objectively to penetrate into the inner forces and processes, which usually take place in the hidden deeps. But in a man's inner experience, under specific conditions and at specific moments, they clearly and distinctly do manifest themselves.

Secondly, from this penetrating inquiry, a general consequence of major importance is bound, as it were, in a natural way to follow. The natural scientist, for example, discloses, by the miscroscope, a large, infinitely intricate structure-world in a blade of grass, no matter how small and simple the grass will appear to the naked eye. He will discover in the blade of grass various tissues, and, in each kind of tissue, various cells, and in each cell, the most diversified formations and processes. Now, the natural scientist knows that the microscope, though seeing incomparably more than the naked eye, still does not perceive to the full the inner structure of the grass. But from there, from the inner structure, the very life of the grass springs, and there all the, apparently very small, questions of the grass' lot are determined. Similarly, the Science of Man sees in each—in each!—human being an infinitely multiform in-

ward structure, a whole world of constantly-stirring, unceasing numberless primitive and intimate abysses of the spherical soul-life; which, together with the normal consciousness, conflow and interflow in the psychical stream. From there does the nourishment of the soul come, and there the fate of one's soul-life is decided.

Upon this wide research-road of penetrating insight, the Science of Man meets Art, which has at all times, in its own peculiar way, perceived, beneath the surface of man's soul, the paroxysms of the unplumbed abysses, which may reveal themselves, in specific circumstances and at specific moments, in any human being. Art, like the Science of Man, also delimits and depicts these specific and not too plentiful conditions and moments, when the inner psychical abysses disclose themselves in a real way to the inner experience. Thus, Art has at all times been able objectively to disclose the infinitely rich inner worlds of the "humble people," the "insulted and injured," of these apparently little, commonplace persons. For example, in *Tobias the Dairy-Man,* an apparently average person, that great writer, Sholom Aleikhem, reveals to us concrete ecstatic-tragic worlds, which form an imperishable epos of man's psychical life. Similarly, Gogol, in his story, *The Cloak,* shows us the baffling intimate-ramified convulsions of Akakiy Akakiyevitch, an apparently altogether insignificant individual. Of this artistic faculty, that great master of the art of seeing man's inner life, Knut Ham-

sun, gives an exceedingly simple and convincing expression (in his *Pan*) as follows:

"Rain and storm—'tis not such things that count. Many a time some little joy can come along on a rainy day, and make a man turn off somewhere to be alone with his happiness—stand up somewhere and look out straight ahead, laughing quietly now and again, and looking round. What is there to think of? One clear pane in a window, a ray of sunlight in the pane, the sight of a little brook, or maybe a blue strip of sky between the clouds. It needs no more than that. At other times, even quite unusual happenings cannot avail to lift a man from dullness and poverty of mind; one can sit in the middle of a ballroom and be cool, indifferent, unaffected by anything. *Sorrow and joy are from within oneself.*"[1]

True Science of Man, like true Art, therefore, sees this inward psychical source of "sorrow and joy," to wit: our own, outspokenly our own, spherical-intimate worlds of the soul.

But also in the everyday life, the normal consciousness of every person has, at all times, known its modest place in the boundless psychical reality, has somehow or other adjusted itself to this reality, and has perforce bowed before its tragic power. Seers and artists are frequently seized with an elemental ecstasy, experiencing as they do a spell of inspiration, and are unable, in spite of the soundest normal consciousness, to escape from their inmostly hidden fate. Heroical natures, stormy-impassionate individuals, cannot, despite their own best intentions, always restrain themselves, as in the

[1] Italics are mine, F. Sch.

above-described case of George. Yet even a commonplace person can, of a sudden, be seized with an intimate love which crushes his will and stuns his reasoning. In periods of revolution and religious revival, wide circles of humanity are overflowed with the elemental enthusiasm and hover as eagles over wide regions. Even as the intimate spherical, so also the spherical-primitive soul-element: also alcoholics, gamblers, sexual offenders, neurotics of all descriptions—all these are, in spite of their normal consciousness, carried away and tossed by unrelenting passions and impulsive strivings. In the many self-descriptions quoted above we have seen the various soul-strifes of this very kind. But also in the normal life, the sober person still may be harassed by his violent longings and yearnings, which frequently arise without sufficient cause, quite spontaneously, and, at the first great storm, the inner world of the soul, as a mighty torrent, rises over the shores.

The normal life of man resembles, to use a figurative expression, an ocean on a quiet summer day; peaceful and silent the ocean reposes, it is quite hard to perceive the ceaseless eddies, and the smooth water-mirror shines motionless under the sun. But the ocean is deep, and enormous are its unfathomable abysses. When the first great storm does break out, what power will be able to quiet the ocean? Lo, there has peered upon the horizon a tiny cloud, and the experienced seamen cannot fail to recognize in it the warning token of the com-

ing tempest. They shake their heads and seem to feel a deep distrust of the smoothly shining sea. . . .

By the expeditionary method, by penetrating into the inmost soul-nature, the psychological Science of Man observes and describes this inner self, and gains ever-increasing opportunities of grasping the deep-lying abysses of the soul. Thanks to the fact that this science deliberately has undertaken not more than to "see", the Science of Man rejects, both on principle and on objective ground, all hypotheses about the soul-life, be it the hazy metaphysical hypothesis of the "celestial" substance of the soul, or the psychoanalytical-speculative conjectures of the primitive-instinctive nature of the life of the soul, or the elementary experimental-psychological concepts, which, as a rule, confine themselves to the four walls of the habitual normal consciousness. The psychological Science of Man, on the other hand, objectively sees in every human being manifold spherical worlds, among whom the primitive ones (in accordance with their structure and evolution) are placed *below,* and the intimate-creative worlds *above,* the usual psychical level, and lead one to the cosmical-primary sources of the life of the soul. In the dynamically intricate ocean of the soul there can, by methodical research, be observed with great clearness the fundamental phenomenon fully described in the above, to wit: Psychical Scurvy. When the spherical urge of a person is unable to fulfil itself in a spiritual-productive way, the given person primitively plunges into the depths, from which, how-

ever, he can, under favorable conditions, rise in a spherical-creative way. Each man is unlimited in his sinking and is illimitable in his rising. The last can become first. The more the Science of Man objectively discerns the laws of the depths of the soul, the more opportunities it can offer for a methodical application and utilization of these laws, in order to attain the mastery over the depths of the soul. In this way we are brought to a second fundamental of modern science, *viz*: the *culture-principle,* which at one and the same time both establishes and delimitates the autonomy of the psychical life.

b) *The Culture-Principle of Methodical Action*

Culture, in the essential meaning of the term, signifies systematical treatment and carefully devised influencing of nature in order to utilize her hidden forces. In this respect, natural science represents the greatest epoch-making cultural effort, for, just through the objectiveness of its method, natural science displays the most far-reaching initiative and the most carefully devised procedure. The natural scientist, namely, makes his observations in accordance with plan and with a fixed purpose, seeks and creates the conditions under which nature can lend itself to observation. But, first and foremost, he seeks to grasp and explain the actual phenomena. The autonomy of nature, the fact of her obeying her own laws, were an empty sound, if methodically devised research would not be in a position to dis-

close the inherent laws of nature and "to make" them comprehensible to man's perceptive faculty. Inversely, that is to say, had we been unable to grasp and analyze nature's own laws, world-culture (the active striving to master nature) would become a hollow utopia. The hidden, the unknown, the puzzling is bound to frighten man away and to arouse in him anxiety. Knowledge, on the other hand, gives one a wide view over the particular field of inquiry, and leads to a firm attitude toward nature. To discern the laws of nature, means to grasp them and to master nature through valid concepts. This is the first and most important phase on the road of man's mastery over the laws of nature, which laws, then, he can in various ways utilize. Observation and experiment mean at one and the same time the autonomy of nature and the scientific-cultural striving to discover and dominate the all-important natural laws.

The scientific culture-principle is the principle of methodical *action,* of systematic and deliberate endeavor, by which nature, step by step, can be comprehended and controlled. Scientific culture has an inherent nature of her own, grows and evolves after her own peculiar laws. To observe and experiment means methodically to inquire and put to the test: an indefatigable effort, which is, by overcoming hindrances, likely to become ever smoother, firmer, and more mature. Man's organizing spirit displays, and in scientific culture most clearly so, the courage and urge gradually, through gigantic efforts, to penetrate into the secrets of nature and master them.

And here history repeats itself. For many centuries, man understood methodical action only in relation to the surrounding nature, but not as regards the nature within, that is, human nature. While taking colossal pains to master the nature without, man has utterly neglected his own inner nature. Only in recent times, the physical-culture movement came into being, which movement seeks to apply the culture-principle of methodical *action* of training through deliberate effort, to the development of our physical self. But simultaneously with the growth of the movement for *physical man-culture,* there must begin also the development of soul-culture, or of the *psychical man-culture.* The *human* natural science, or the Science of Man, proclaiming as it does the *autonomy* of the soul-nature, carries with it also the principle of soul-culture, the necessity and possibility of methodical *action* on behalf of the soul. If man can be brought to perceive the "praise-songs" of all the worlds within himself, to get, as it were, an objective knowledge of these worlds, he will, through methodical effort, along the lines of psychical culture, more and more grasp and enjoy his own nature, and, in a deliberate-productive way, will find and cultivate the creative-ecstatic origin of the life of the soul.

In the olden days, the religious, more particularly the mystic, culture was seeking and developing the intimate depths of the soul and, in its own way, was fructifying these depths for the sake of man's religious life. In modern times, Art has taken over this task. It alone

is at present engaged with the intimate life of the soul, seeks and strives to penetrate it, to grasp it, to "see" it, and objectively to embody it in imperishable forms. For the moment, Art alone has recognized the autonomy of the infinite soul-nature, and has been endeavoring in a series of gigantic efforts (Art's methodical "action", or the artistic culture-principle) artistically to grasp and to master the worlds of the soul. But in actual life, the intimate has, in a purely anarchical way, been forgotten and neglected. Without any scientific soul-culture whatever, the "nervous age" is helplessly confronted with the tragic intricacies of the intimate life, severely wrestling with the grave nervous deterioration and with the threatening psychical collapse. While the nature without is becoming more and ever more subjugated to man, the mastery of his inner nature is being increasingly lost by man. Similar to natural science, with respect to the nature without, the psychological Science of Man undertakes the organically indispensable and exceedingly vital further step, that is, one toward a scientific soul-culture, whose supreme task it is, through methodical effort and as a part of a larger plan, to bring us nearer and ever nearer to the "innermost source of sorrow and joy."

The Science of Man positively refrains from prescribing ready-made cure-alls for world salvation. *On the contrary, it points to the patience and modesty of all true science, to the culture-principle of methodical action, to the deliberate effort, which starts out with the joy of*

self-sacrifice, then step by step approaches its grand goal, and, by overcoming hindrances, is growing stronger and more mature.

c) *The Innermost of the Soul-Life*

The further the Science of Man succeeds in penetrating into the innermost of the soul-life, the more does it extend its methods of Man-Therapy, thus enabling one not only to protect himself against the neurotic-primitive sinking, but also to rise in a spherical-intimate flight. Of all the methods described in the above, we should dwell again upon the general method of the curative self-expedition, that is to say, upon one's methodical and normal penetration into one's own intimate soul-life. If granted the proper training and development, the self-expedition, as has already been observed (Ch. IX,) is able to land a man in a spherical-intimate state of consciousness. Although this latter, by its nature, is resembling the artistic inspiration, yet the self-expedition is being experienced by man in a somewhat more real way, that is, as a piece of spherical reality. We, thus, deal here not with a mystic, supernatural event, but with a *normal,* spherical-intimate *mode of consciousness,* which simply, through deliberate soul-culture, has become more active and evolved. We will still closer examine and describe this rare, yet thoroughly natural, mode of consciousness, by way of comparing it with other similar psychical phenomena.

While in a state of spherical-intimate consciousness, an individual, much as an artist under the spell of inspiration, apprehends the world and life from within. One thus approaches, in a non-mediate simplicity, the cosmical sources of the soul-life. World-perception is of an organic-intimate nature: just as the strange, incoherent, everyday events can be perceived, in artistic works, as an organic whole, even so is it with regard to the spherical-intimate world-perception. In such state, one is overwhelmed by the glaringly simple feeling of contact with the universe, in which one is immersed, while at the same time the whole universe is, as it were, immersed in the given person. The deeper this experience, the more "indescribable" is it for the person involved. Precisely because these rare creative faculties of the soul have been greatly neglected, there has not been evolved for them an adequate mode of verbal expression. One, so to speak, experiences a feeling of a natural "ineffableness" of so great a creative scope, that this feeling simply cannot be confined in words.

In the ordinary life, this conscious feeling, with any individual, flashes up as a rare lightning-illumination, particularly in cases of any ecstatic or tragic experience. And even if it appears and vanishes unexpectedly, as lightning, still it blesses one for ever by its hidden, but concretely effective, intimacy. Any person, as has been shown by our Recollection Method, is able to call back to his mind such rare experiences, which lurk in the innermost recesses of one's personality. Usually, in the

years of childhood, one frequently gets such spherical-intimate illuminations, which leave indelible traces in one's memory. In the infantile soul (as our investigations have clearly shown) they appear in an easy and natural way, in a fresh and subtle form, suggestive of their primal source and of a primitive nature-feeling. Knut Hamsun depicts such an illumination, occurring with a little boy in a village as follows: [1]

He (the little boy, Sivert) knew the wether from the day when it had been a lamb, he understood it and was one with it—a kinsman, a fellow-creature. Once, a strange primitive impression flickered through his senses: *it was a moment he never forgot.* [2] The wether was grazing quietly in the field; suddenly it threw up its head, stopped munching, simply stood there looking out. Sivert looked involuntarily in the same direction. No—nothing remarkable. But Sivert himself felt something strange within him: "Tis most as if I stood looking into the garden of Eden," he thought.

And now we have the self-description of a young man, twenty years of age, a participant in a psychological expedition that was held in Berlin:

"A profound experience in my childhood years still lingers in my mind. I was six years of age when I went with my mother to a country house for the summer. There were no other children. One summer day I was playing on the meadow which shone marvelously bright in the sun. I ran into a wood nearby. I knelt in the shadow of a tree and touched, with great joy, and counted the bright round spots formed by the sunshine under the green branches upon the ground. Of a sudden something ran hastily by. I looked back and noticed

[1] *The Growth of the Soil,* London, 1921. Vol. I, p. 121.
[2] Italics are mine, F. Sch.

nothing. I was not frightened, but I stayed puzzled upon my knees. I had the unusual feeling as if the sun, the whole sky, the meadow, the trees, the bright circlets on the ground, everything, everything were shining within me. A singular gladness filled my body. I do not know how I should express it, though it is still to-day so fresh in my memory. Thus I remained baffled on my knees for awhile, until mother found me under the tree and took me home for dinner. During the dinner I wanted to tell everything to mother, but I did not know what and how I should recount. 'Mama, mama,' I helplessly reiterated a few times without a pause, and burst out aloud into tears. *This experience,* I realize it now, *has been the strongest and deepest in my life."* [3]

From these two descriptions we can clearly see that in childhood the spherical-intimate consciousness, together with other modes of consciousness, occurs in a relatively little developed, and not differentiated, primitive state, [4] and, therefore, leaves behind in the personality a mighty intimate, as it were, elemental power, which is felt nearly throughout the whole after life.

In the undifferentiated soul-life of the child, the spherical-intimate phenomena (as in the descriptions just quoted) usually do not stand out among other experiences. As a rule such penomena are as yet inseparably interwoven with the normal consciousness of the child. This organic texture of the normal-rational and the spherical consciousness in their incipient stages of development is

[3] Italics are mine, F. Sch.

[4] Compare this with the quotation (in Ch. VI) from Knut Hamsun's novel, in which the spherical-intimate outburst of the *self-same* Sivert in his *ripe* age is described; and also with the self-description, drawn from real life, quoted here.

of major bio-psychological significance. The growing child (under the natural surveillance of parents and educators) has but little opportunity and desire to wage an actual combat of life. Therefore, with a child, the sense of reality, or of the distinction between dream and reality, is as yet poorly developed. In a definite age of a child, his life is mainly filled with play and fantasy, where dream and reality are organically welded together. And only in his childhood years, man is enabled to apprehend the immediately comprehensible reality of a dream and the dream-like magic of reality. The play-fantasy is being realized in the immediate-real psychical experiences of the child, and all reality is overlaid with an inwardly illuminated play-fantasy. But the older the growing man becomes, the riper grow in him the capacity and the striving for the actual combat of life. And, accordingly, therefore, the sense of dream and reality become increasingly more differentiated. In other words, the normal consciousness, which reasons in a rational-causal manner and acts in a purposive way, grows stronger in order to adapt man to the actualities of life. But this process goes on so slowly and gradually that even in the years of the mature *youth,* when one, as it seems, is already able more or less to distinguish between the unrelenting reality, on the one hand, and fantasy dreams, on the other, a man's dreams and ardent passions still are possessed of a great spherical-explosive power and lead to the "storm and stress" period (more or less clearly defined) of youth. Only in

after years gradually comes, sooner or later, according to one's nature and nurture, the "disillusionment." The normal consciousness now has full sway over the soul-life, and removes one's spherical strivings into the depths of the soul, to the innermost precincts of personality. Thanks to the permanent control of the normal consciousness, even in psychology one is prone to overlook, or to see only partially, the spherical-intimate life, which, with adults, is going on somewhere, very far in the depths of the soul. This spherical-intimate core, then, is being designated in a vague way, by such terms, as "the romantic," "the mystic," and so forth.

However, even with adults, the spherical-intimate inner life manifests itself in an exceedingly *concrete* mode and in various, already described, ways, on which we are again going, in this place, to lay stress in a new relationship to other cognate events.

1. *Spherical-Exceptional Persons,* impetuous, passionate individuals, prophets, artists, are, throughout their lives, unable to become "disillusioned," and their innermost urge time and again, frequently with a volcanic force, breaks forth, and appears above the surface of their psychical lives. *These spherical persons, however, would be utter strangers to us, and their spherical works would be unintelligible if they had not aroused in ourselves a spherical strain, which forms the core of our personality and needs the example of great spherical characters to summon it into action.* Artistic images, prophetic visions, pathetic prowess of heroes

do not bring about, in a mechanical way, strange feelings that originate without, but, on the contrary, arouse in us, in an organic and natural way, *our own* hidden spherical-intimate longings. An artistic work, to become really creative, has to be re-experienced by us and in us, we create it anew in the intimate precincts of our souls, which simply are aroused by the given work of art. More than this, prophets and artists, in their spherical works, reflect the inmost essence of their generation or of their people as a whole. It frequently happens that a people, for the first time, recognizes itself, as it were, from within, in the given artistic work. In other words, *the concretely manifested spherical nature of exceptional persons is clearly related, in an organic way, to our own spherical-intimate core, which core is only being aroused and mobilized by the great spherical individuals who act as leaders.*

2. Also, with any man *spherical-intimate exceptional states and tragic moments* break through, with a volcanic force, above the surface of the psychical life. These rare experiences, however, are exceedingly fateful (as, for instance, the previously described outbreak of love in the case of Leonid, Ch. IV.), and toss the given person from ecstatic bliss to tragic crisis. These *exceptional spherical* experiences, however, would not have had so natural and *overwhelming an effect upon us, we would not be able to apprehend them so directly and irresistably, had they not, in a concrete manner, constituted the organic and essential core of our own psychical nature.* Under specific

conditions, therefore, the spherical core of any human being is apt, in a concrete manner, to fulfil itself. This spherical core, furthermore, actually impresses its stamp upon one's physical life in its totality; it also can be aroused and reflected through the works of spherical-exceptional persons.

3. The normal consciousness, too, is more or less interspersed with involuntary, obscure longings, be they of primitive or intimate nature, which to a not inconsiderable extent determine the actual emotional life of any human being. The previously reported many-sided cases cannot fail to prove that every person possesses a spherical urge peculiar to him or her, which urge, together with the normal consciousness, makes for the equilibrium of the psychical life. In this normal consciousness itself, the spherical intimate core of man vibrates in a hidden manner.

On the basis of all these remarks, one is able to form a full concept of the evolution and of the various manifestation modes of the spherical innermost of man, which finds thoroughly concrete expression for its uniform nature in the various stages of man's growth, starting from the earliest childhood up to the mature age. The uniform nature of the spherical element is also evident in the various stages of man's spherical faculty, beginning with the spherical-vibrating longings of the commonplace person up to the prophetic or artistic inspiration.

The older and riper a person is, and the more he is

spherically developed, the riper and more differentiated is his spherical-intimate consciousness that more or less often breaks through the surface. This consciousness carries with it an indescribable, but a direct and clear, experience of a world-perception based upon insight, and of an infinitely profound joy in life. In such a state, one has the immediate certainty (particularly clear in the artistic inspiration) of a deep inward knowledge, for one perceives much more than one would be able to comprehend. To state the idea in another way, the intimate consciousness, with its power of penetration, outstrips the normal reason and attains, through contemplation, a state of an otherwise not achievable, fruitful intimacy between the given personality, on the one hand, and the universe and life on the other. Walt Whitman gives of this state the following lyrical reflection, peculiar to his genius:

"I believe in you, My Soul . . . .
Loaf with me on the grass, loose the stop from your throat; . . .
Only the lull I like, the hum of your valved voice.
I mind how once we lay, such a transparent Summer morning.
Swiftly arose and spread around me the peace and knowledge that pass all the argument of the earth.
And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own."

In comparing the descriptions by Plotinus and the artist Max, we could see that poets and prophets (or mystics), who seek after and foster their spherical-

intimate experiences, are also able concretely to record these experiences and to make them fruitful for the spherical life of man.

But, as has been proved in the above, in *every human being* there are working, and sometimes manifesting themselves, the very spherical-intimate forces, which it is the object of psychical culture to purify and to train. And, accordingly, they can be made enormously fruitful for man's soul-life. Actually, in the self-description, drawn from actual life and quoted above, we could see that Alexander, twenty-nine years' old, an average intellectual, depicts his intimate experiences at a self-expedition, that is to say, at a methodical natural penetration into one's own intimate core. Through intimate soul-culture he does away with the elemental-primitive neurosis, and is able to achieve a state of an intimate-spiritual restitution. He does not present a mystical or hazy description, but he simply and directly lays down the record of his experiences. We cite here just a few characteristic quotations. A natural spherical reminiscence arouses in him "a deeply concealed and yet unusually near echo," and he goes on with his description: "I cover up my face with the palms of both hands, and, lo, there flash up in my mind numberless images, which, in my inward silence, become strangely entwined and vanish out of the painfully sweet longing for life and love, which at the time has permeated my whole being," and so forth.

d) *The "Perils" of the Spherical Intimacy and the Scientific Soul-Culture*

And now we arrive at an important point. Only through a harmonious development can there be prevented a conflict between the spherical-intimate experiences and the organizing intelligence (normal consciousness) which intelligence alone is capable of guarding the intimate experiences against an eventually fatal outcome, and of making them fruitful for man and life. Just through the danger of this eventually fateful result, modern man is held back from experiencing the higher intimate modes of consciousness, before which one simply closes his eyes as the ostrich does before the hunter. Yet, the meaning of the *general* and *human* natural science (the science of nature without and within) is just this: that they confront nature with the requisite inward ammunition and organization so as objectively to observe nature and, through methodical effort, gradually to grasp and control nature? Similarly, the research of the psychological Science of Man aims at an objective "seeing" of the intimate soul-nature, and at grasping both its creative and perilous traits, its inward laws and the general conditions of their revelation and development. We should like, in this connection, to dwell, in brief and with all possible precision, upon those characteristics of the intimate life which, in certain circumstances, may become rather *perilous.*

1. *The Indescribable.* Since the intimate experiences are, thanks to their very nature, indescribable, and

their creative scope can be comprised neither by logical concepts nor by words, the peril is always present that these experiences will deteriorate into a nebulous chaos. The intimate-primary consciousness occupies a place on the uttermost fringe of man's elemental nature, and unless the given person's inner organization be properly effected, and his intelligence fully developed, he frequently would be drowned in the chaotic outbursts of this elemental power. Therein, in the main, the creation-pain of the artist consists: he wrestles with the spherical element in him and is striving creatively to organize and shape it. Given a weak inner organization, also the artist is bound to succumb in this struggle with the spherical element. In the course of history it has not been an infrequent happening that mystic and artistic ecstasy and inspiration have actually resulted in chaotic confusion. From the "lyric disorder" to the impenetrable chaos of the spherical element is but one short step, much as from the prophetic-creative vision to the magic-hysterical mystification. Through our inquiry it could be unmistakably proved that the actually creative intimate urge, precisely because it is nowadays so utterly neglected, degenerates, in a great many cases, into unproductive, chaotic dreaming, which is particularly perilous as far as nervous and intellectually feeble persons are concerned.

2. *The Unrealizable.* Just because the intimate experiences rise above the level of the normal consciousness, they carry with them the potential danger of

estrangement from life. Namely, in case of deficient inner organization, one would not be capable of effectually realizing the intimate-cosmic world-perception in order thus creatively to enhance one's capacity of adaptation to the actualities of life. In such cases, the intimate urge, instead of strengthening and promoting the normal consciousness, would simply destroy it, for, after all, the normal consciousness consists in reasoning in a casual rational way and in acting in a realistically purposive manner, so as to adapt one to one's environment. Our investigation has yielded irrefutable proofs to the effect that the essentially active intimate urge, which, unfortunately, is as yet not methodically developed and trained, is, with certain individuals, conducive to a romantic-visionary, but passively-idle, hostility to life.

3. *The Fluent.* In the eternal psychical ocean, the intimate happenings are dynamically connected with the various primitive-abysmal experiences; and, therefore, in case of a deficient inner orientation, there is always lurking the peril of an elemental plunge of the soul into the lower depths. The religious-intimate urge, for example, which, in circumstances of a high religious culture, leads to a spherical-productive way of life, would, under conditions of a very low level of religious culture, produce primitive-orgiastic excesses. The self-same spherical stream, which—to use a figurative speech—carries one up to the spherical-intimate heights, is able to draw an inexperienced person down to the primitive-orgiastic abysses. This is the wonderful power of the psychical

dynamics—that one is capable of either rising or sinking in one and the same cyclone, according to one's own conscious endeavor. Like a trained swimmer, so any man, in order to keep himself on the spherical-productive level of his own psychical stream, has methodically to labor and to use sustained efforts.

Much as, in physical culture, a man has through objective knowledge of the human organism to learn, and methodically avoid, the dangers of all overstrained, unnatural, or convulsive, movements, so also, in psychical ctulture, it is requisite, through the objective-psychological Science of Man, to ascertain and methodically abstain from the dangerous psychical and mental inclinations. We have previously (Ch. IX) touched on the technique and the work-conditions of the psychical culture, whose task it is, like the technique and work-conditions of Art, to organize the perpetual stream of the intimate life, to wit: the discernment and utilization of the spherical factors, the spherical-intimate concentration (constellation), and so forth. The systematic description, for example, can, provided a methodical training, be made increasingly more and more to express the intimate experiences, to catch up their inward rhythm, and fix the essential core, in spite of their "indescribability." As in the before-quoted case of Alexander, so the average individual, too, is able (with the help of a slight, but deliberate, exertion) to find, in a natural way, simple images and word expressions, upon which one's inner tension can be focused. And, provided the right

psychical culture, a man is able to fulfil more and ever more the intimate flight, in conformity with the circumstances of his actual environment. Says Alexander in conclusion of his intimate experiences at the time of a self-expedition: "Suddenly there was kindled in my soul an intense desire to live. I lit the lamp, and resolutely sat down at the table and started working. Late at night, after I had worked for a long while, I fell asleep and slept soundly, and the next morning I awoke fresh, inwardly composed and inspired. . ."

It is also necessary to emphasize, in a special and concrete way, the working method of the scientifically oriented psychical culture as a systematic cultivation of nature. The electrical energy, for example, manifests itself in nature as an element, *viz*: in the phenomena of thunder and lightning. The scientific culture, however, has gradually, through systematic research and treatment, discovered and utilized the laws of electricity, so that, at present, everyone, in the nearest possible accord with need, may by application of these scientific laws procure and utilize electrical energy. So, too, we observe in the psychical life uncommon psychical energies, which, however, reveal themselves in an elemental way, as a flash of lightning, either with exceptional individuals at frequent moments of creative inspiration (as with prophets, artists, scientists of genius), or as very rare intimate exceptional states of average persons, in the infrequent ecstatic and tragic moments of the individual and social life. Also here it is incumbent upon the scientific psy-

chical culture, through systematic research and adequate action, to explore and master these rare lightnings of the soul, to discover the inner laws of our potentially infinite creative energies.

The epoch-making principles of natural science as regards the nature without—the autonomy of nature and the culture-principle, both of which mean that the laws of nature must gradually, through deliberate and methodical effort, be grasped and controlled, lead, in the light of the history of culture, with logical necessity to the psychological Science of Man, which aims at utilizing these principles in regard to man's nature. This is in line with the organic-natural growth of the inner power of culture. Man's organizing spirit begins to grasp and master his own intimate self, or his eternal-creative core, which leads him directly to the cosmic-primary sources of the life of the psyche.

In conclusion, a familiar biblical image suggests itself and bids for a new interpretation. From the rock of man's culture, from this apparently barren stone, eternal-fresh waters will, through the creative human word, gradually begin abundantly to spring. And he who will lack in belief and patience, and will in despair raise a hand against the rock, be he even the greatest prophet, such a one will never enter the boundlessly creative land of the soul. The people themselves will, in a human grand endeavor, step by step, reach the goal. Through deliberate, yet daring, man-culture the divine in man is revealed: the last can become first.

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